COACHING TO PRODUCE TRANSFORMATIVE LEADERS: A MODEL OF MINISTRY TO ENABLE OLDER BLACK MEN TO COACH YOUNGER BLACK MEN

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CONTENTS

ABSTRACT iv

ACKNOWLEDGMENTS v

PREFACE viii

DEDICATION ix

INTRODUCTION 1

Chapter

1. MINISTRY FOCUS 4
2. THE STATE OF THE ART OF BLACK COACHING 39
3. THEORETICAL FOUNDATION 46
4. METHODOLOGY 132
5. FIELD EXPERIENCE 145
6. REFLECTION, SUMMARY, AND CONCLUSION 162

Appendix

A. SURVEY 164
B. PRE-TEST 169
C. POST-TEST 173
D. CONTEXT ASSOCIATES LETTER 177
E. CONGREGATIONAL INVITATION LETTER 179
F. POWERPOINT PRESENTATION OCTOBER 5, 2004 183
G. POWERPOINT PRESENTATION OCTOBER 12, 2004 193

BIBLIOGRAPHY 206

ABSTRACT

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MEN TO COACH YOUNGER BLACK MEN

by

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This project's focus was to enable older Black men to empower younger Black men to navigate through a racist society. The intervention developed proactive Black coaching strategies that were used by church members and leaders, teachers and students, chaplains and religious program specialists to alter perceptions and attitudes about Black males. The methodologies employed included: questionnaires, workshops, and a worship service. The results demonstrated that Racism is alive and well in the USA; nevertheless, Black males with diverse views can be led to recognize a need to bond with other Black males for empowerment of the younger generation.

ACKNOWLEDGMENTS

I give thanks to my Lord and Savior Jesus Christ for calling me into the sacred ministry. I am also grateful to God for shaping my life so that at this phase, I can spend the balance of my life coaching others to discover their passion for life and living.

As I carefully reflect back over the early stages of my life, I owe a debt of gratitude to several individuals that have shaped me; my beloved mother Marie Wells (Pharr), for courageously raising my siblings and me, my rock, my constant motivator my talented God-Mother Sara Culp Bolden, who as a professional woman raised the bar by setting high expectations for me: my loving, intelligent, and attractive aunt Julia Hilliard (Wells), for sharing my father's side of family and encouraging me to pursue and attain excellence in education; my uncle, the late Booker T. Pharr, for providing me with an opportunity to see, taste and feel a strong, forceful, insightful, intelligent and independent thinking man's man; my uncle, by marriage Abraham Hilliard, for teaching me how to be a boxer, develop a self-less attitude, and for always preaching "God bless the child that has his own". All of these individuals are family members who loved me unconditionally.

There are two individuals who are not related to me by blood or marriage. However, the assistance they provided me with is without equal. They are the late Rev. Marylyn Adams Moore, an ordained United Church of Christ minister who opened the doors of the UCC across the length and breath of the United States of America; she is the reason that I am and will remain a UCC minister. My only regret is she died too young and too soon; the Rev. Edward E. Goode, who was appointed as my advisor while I was in-care of the Metropolitan Association of the United Church of Christ. For the past 23 years

Edward has advised me, pushed me, counseled me, nurtured me, feed me, challenged me and empowered me to be a United Church of Christ minister.

I am grateful to my contextual associates for meeting with me on a monthly basis: Muriel Valentine for her probing questions, Joan Carter for her intellectual curiosity, Donna Woolford for her common sense questions, Princess Padmore for her command of the written language, structure, grammar and content, Sadie Lewis for her 100% attendance, patience and belief in me, to Michael Holiness for his willingness to fit me into his already busy and hectic schedule, Wilbert Gillman for his willingness to be a true example of a Christ-centered man who struggles with the real challenges of balancing a marriage, quality family life with grown children. The contextual associates taught me an important and valuable lesson; slow down and wait on others to capture the vision. They have captured the vision and now many are in the process of becoming coaches themselves.

I am extremely thankful to my mentors, Dr. Robert Walker, a kind, direct, compassionate, and pragmatic intellectual giant; Dr. Linda Thomas, a womanist theologian, prolific writer, profound preacher, and tender hearted soul.

The members of my peer group, Urban Development and Intercultural Communications, Allison Abrams, Roland Bailey, Byron Grayson, James Nooks, Brenda Thomas, Margie Walker, and Johnny Wilson for in-depth class sessions, for our dinners and our bowling alley exchanges. These times were very rewarding, challenging, profoundly insightful and shaped all of us for the better.

Lastly, I am grateful to the United Church of Christ for inviting me to attend a retreat focusing on assisting caregivers. It was in the culminating vocational naming,

communion worship service where I uttered COACH, when called forward by the Rev. Dr. John Thomas, president of the United Church of Christ.

PREFACE

I wrote this paper because Black people have been stating, and re-stating our plight for too many years. The plight of Black people is very profound and often we are unable to discover viable solutions that do not require the assistance of others. I am convinced that as Black people we must stop blaming and expecting society to address or solve our problems. As Black people we must cast down our buckets where they are and envision, devise, plan, implement, administer, evaluate and replicate programs, projects and models that address and solve Black issues, one issue at a time.

DEDICATION

To my wife Dr. Desiree Williams Wells who afforded and continues to afford me the time and space to think, write, preach, speak, dream, plan, travel, work, pastor, minister as a Naval Reserve Chaplain, and grow and develop as a person.

To my seven children: Ronald II, Charles, Alana, Brandon, Zakiya, Malik and Amadi.

To the officers, and members of the Union Congregational Church, UCC who willingly agreed to provide me the freedom to be their Senior Minister and share me with the Navy and the Department of Education, because they believe in me.

INTRODUCTION

Coaching to produce transformative leaders is the model of ministry for this paper. A model of ministry was developed in concert with context associates and is being implemented at the Union Congregational Church, United Church of Christ, Harlem, New York to empower younger black males to successfully navigate through the challenges of teenage years to adulthood with the assistance of older men who are coaching them.

As of the writing of this paper, there are no manuals written by Black people and for Black people that specifically address the integration of coaching strategies to train coaches and empower coaches.

The paper is divided into six chapters: Chapter One focuses on the ministry focus at the Union Congregational Church, UCC. It also provides information about the writer's background, a detailed description of the context for ministry, and the force propelling coaching. Coaching to produce transformative leaders; Chapter Two focuses on a critical review of the current literature in the coaching field as well as literature written by Black authors who have attempted to address issues of racism and sexism, that specifically impact upon the lives of Black males; Chapter Three focuses on the my theological, biblical, and historical foundations that shaped my understanding of coaching and the ministry; Chapter Four focuses on the specific strategies that I used to design and shape the model for ministry; Chapter Five focuses on the field experience the lessons learned and conclusions drawn based upon the data collection, as well as the data analysis; Chapter Six focuses on my reflections and conclusions based upon the ministry model.

The focus group Urban Development and Intercultural Communications provided the intellectual framework for the study and more importantly provided the vital protocol embodied in the Covenant below:

COVENANT

MAINTAIN CONFIDENTIALITY, what is said stays within the context of the group.

RESPECT ALL OPINIONS, no egos.

Demonstrate **EMPATHY,** not sympathy.

BE PREPARED FOR ALL ASSIGNMENTS, assignments in on time.

MOVE TOGETHER AS A GROUP, no one left behind.

OFFER CONSTRUCTIVE CRITICISM, speak the truth in love.

ATTEND ALL SESSIONS, contact mentors in case of emergencies.

BE "PRESENT" IN AND FOR THE MOMENT, stay focused.

RESPECT OTHERS' SPACE, don't push for self disclosure.

BE ON TIME AND LEAVE ON TIME.

The Peer Group, specifically, provided each member with critical friends who were committed to investing the time for each member to clearly articulate his/her progress and frustrations, joys and challenges, rewards and consequences, in all of our sessions facilitated by our mentors: Dr. Robert Walker and Dr. Linda Thomas. Our models of ministry were shared and shaped in our sessions. The focus group provided me with an opportunity to engage in stimulating intellectual dialogue about all of our ministry models in light of the urban landscape.

Urban development and intercultural communication as a focus area is actually embodied within my model for ministry. The formal sessions about our projects equipped

me with deeper insights into the urban landscape and a renewed appreciation for the vast resources within the urban setting. The informal chats of the males actually verified for me the importance of Black men spending quality time debating each other, supporting each other, coaching each other, and even pushing each other to strive for professional and personal excellence.

The theme of the focus group also enabled me to expand my horizon to encompass radically different strategies for designing a model for ministry. Dr. Linda Thomas, one of our mentors, exposed our focus group to an incredibly invaluable resource the field of ethnography as well as a critical text "The Professional Stranger," written by one of the leader's scholars, writer and thinker in the field, Michael H. Agar. The opportunity to think differently about my model of ministry through the eyes of ethnographer was incredibly resourceful in the development of my project. "Methodology is not something to be appreciated solely in terms of its internal esthetics. Methodology serves some purpose, some higher-order goal. A particular method is a procedure that is a part of larger process of doing ethnography." [1] I kept this point in mind as I designed the model of ministry and the other chapters of this paper.

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[1] Michael H. Agar, *The Professional Stranger: An Informal Introduction to Ethnography* Second Ed. (San Diego, CA: Academic Press, 1996), 127.

CHAPTER ONE

MINISTRY FOCUS

This chapter is devoted to my formative years, family history, self-discovery, call to ministry, educational preparation, military experiences, and eventual call to the Union Congregational Church.

Historical – Family History and Birth

On Tuesday, November 12, 1957, Joe and Marie Wells headed to Mount Sinai Hospital, Cleveland, Ohio, because Marie was experiencing premature labor pains. My parents already had one child, Michael Alan, who was four years old. My mother anticipated giving birth to a little girl. She was startled when she glanced at me; she looked down at me and said, "Oh, it's a boy!" When questioned about my birth, my father said, "Your mother wanted a girl and I wanted a healthy baby." When the nurse came out and asked my father for a name, he said, "Ronald." My older brother, Michael A. Wells was born on September 4, 1953.

My Father – Joe Wells, Jr.

While in Cleveland, Ohio, my father worked for General Motors Company, Cadillac Division, as an engine assembler. My father entered the United States Army upon graduating from high school. My father quickly rose through the ranks to Sergeant and he was a Tank Commander for the 82nd Airborne Division, Fort Bragg, North Carolina. He

was a quick study and very proficient at technical and mechanical assignments. Actually, he could single-handedly assemble and disassemble an engine. Prior to working for General Motors, my father worked for Grumman Aerospace, Farmingdale, Long Island, New York.

My Mother – Marie E. Pharr

In 1946, my mother, Marie, relocated to New York from Charlotte, North Carolina, at the tender age of 18 when she graduated from high school. When my mother arrived in New York City, she was an ambitious, outspoken, opinionated, resourceful and honest woman. When my mother met my father, she was excited because my father possessed many of the qualities that she wanted in a husband. My father was an extremely good-looking, charming, highly intelligent and talented man.

My parents dated for a number of months and my father accepted a position in Cleveland, Ohio. They left New York in search of a new life in Ohio. They were married in a private ceremony before a Justice of the Peace, in September 1952. Within months of their marriage, my paternal grandmother died tragically. I believe that the untimely demise of my grandmother left an indelible impact permanently etched upon my father's mind and soul. I suspect that since my father never got over his mother's death. He abandoned his family six years later.

The Early Years In Cleveland, Ohio

It is not clear which of my parents was in a rush for another child; perhaps, it was my mother since she really wanted a daughter. At any rate, in a matter of approximately three months after my birth, my mother was pregnant with her third child. My sister

Bettina was born on Friday, October 18, 1958. Some of the details are unclear; Michael and I were born in Cleveland, while Bettina was born at Queen Elizabeth Hospital, New York City. Apparently, my father left us in Ohio to find another job. My mother left Ohio with my brother and me with a few dollars returning to New York City aboard an Amtrak train. Mom went into premature labor for the second time; she said, "My water broke on the train just outside of New York City."

Formative Events That Shattered My Self-Esteem

At the tender age of three, my sister Bettina, either accidentally or intentionally, lodged a belt into my right eye. Apparently, I was predisposed to weak eye muscles and the injury made matters worst. The net result was that a little frail boy of three was forced to wear coke-bottle magnifying glasses. As a direct result of a comprehensive study of the maternal side of my family, I have concluded that the genetic defect is more prevalent in my mother's family. Children are very unforgiving when it comes to abnormalities or anomalies. I was unaware of exactly how hideous, ugly, and unattractive I appeared to others.

People teased me and I fought them at the drop of a hat. It hurt me to be teased and I only had one way to protect myself ie. fighting. The first three years of school, I spent in two different elementary schools—P. S. 52Q and P. S. 42Q. Those years were filled with almost daily fights.

One tragic day at P. S. 42Q, I was in the student cafeteria playing with another boy. We were running around and I was tripped or pushed onto the floor. On impact, my two front teeth were shattered. I had almost come to terms with my altered physical appearance with my glasses, now I would have to deal with both my glasses and teeth. It

would take more than 13 years to cover up the green teeth underneath the temporary plastic caps. Thank God, I got a job with excellent dental benefits that permitted me to get porcelain permanent caps to alter my appearance and ensure that I appeared to look reasonably normal.

My self-esteem and self-worth suffered greatly because of my external appearance. I was perceived by others to be ugly and I felt ugly as well. This reality would have a negative impact upon me for many years. I also must confess that I truly felt unloved as well.

Discovery of My Gift

In the midst of growing up with low or no self-esteem, I admired others who were attractive or good looking, those who could sing, act, dance, write poetry or play a musical instrument. At this critical juncture in my life, I felt that I had no known talents. I recall praying and asking God "Is there anything that I can do? Do I have any talents?" I did not get a quick answer to my question. However, while in the fifth grade, I ran in a field day and I discovered that I was a very fast sprinter. In the finals of a 50-yard dash, I came in second only because someone distracted me at the start of the race. My running ability enabled me to feel better because there was actually something that I could do better than most people.

Early Religious Quest

Memories of my early life are cloudy but perhaps the clearest recollections are of the First Church of God in Far Rockaway, NY. My mother was raised in the African Methodist Episcopal Zion Church in Charlotte, North Carolina. In New York, the First

Church of God was essentially a family church. During the past 40 years, virtually every member of my family, at one time or another has attended the Church of God. The Church of God's headquarters is located in Anderson, Indiana. It is a part of a movement and is not considered to be a denomination. "A wheel within a wheel," to quote the founders of "The Church of God Reformation Movement," best describes the church which is also considered to be "Holiness or Hell."

Child Abuse – Beatings

As a child, I experienced the love of my Aunt Jessie and I must confess that I would gladly worship at any place she chose to worship. My mother was apparently very fond of her as well. My sister and I spent a few glorious weeks during the summers with Aunt Jessie and Uncle Raymond. Each day during the week, Aunt Jessie took us to First Church of God's Vacation Bible School. The week was usually intense and, I suspect, provided me with a lens to see and begin to understand God.

Aunt Jessie loved Jesus. On several occasions, my mother took me over to Aunt Jessie's home to get a spanking. Aunt Jessie would say, "Tina, go to the tree and get me three switches." She would actually twist and braid the three switches together. Despite my rather futile protest, she would beat me until she got tired from beating me. When the beating and crying were over, she would embrace me and say, "I love you and so does Jesus." Because I was on the receiving end of her mighty force, I wondered how she could use love as a term of endearment. I suspect my mother wanted Aunt Jessie to beat the devil out of me.

In a child-like fashion, I asked myself a few questions: "Does Aunt Jessie really love me? Does Jesus love me? Does Jesus love Aunt Jessie?" I must confess that I never

really came to terms with or successfully answered the questions. However, Aunt Jessie was an extraordinary cook; and following the beatings, she prepared a meal fit for a king. I must confess that her good cooking actually won me over. She was truly a powerful woman of God and she did assist me in my quest for meaning and purpose. One summer, Aunt Jessie presented Tina and me with special glow-in-the-dark crosses. At night, I visualized my cross as a way of seeing the awe, majesty and splendor of God. I was profoundly touched by her gift of the glow-in-the-dark cross.

Ability to See Into the Future

Aunt Jessie died before I was seven years old. I adored Aunt Jessie and I wanted to see her. I begged my mother to take me to the hospital. My mother proclaimed, "Aunt Jessie will be healed and home before you know it." I stated, "Aunt Jessie is going to die." My mother looked at me with disbelief and I am certain that she wanted to beat me. However, she only said, "No, she is not going to die. She is going to be healed." When Aunt Jessie died, my mother was shocked. My mother cried like a baby. In the midst of her heartache, tears and pain, I asked, "Would you please take me to the funeral home, so that I can see and say goodbye to Aunt Jessie?" My mother promised to take my sister and me to the funeral home, as we were too young to go to the funeral at the church.

In an effort to keep her promise, my mother took us to the Florence Benson Funeral Home only to discover that we had arrived too late. They had taken Aunt Jessie's body to First Church of God. It would take another 15 years before I could say goodbye to Aunt Jessie. My Uncle Raymond told me when we were at the cemetery in Rock Hill, South Carolina, burying another relative, "This is where Aunt Jessie is buried and I know how much you loved Aunt Jessie. I also know how much it hurt you not being able to see

her while she was either in the hospital or to say goodbye to Aunt Jessie at the funeral home. Stay here and talk with Aunt Jessie." Even to this day, I do not understand how my Uncle was able to make this powerful connection possible. However, I was very grateful for his insightful and compassionate concern for me.

Developing a Competitive Edge

As I grew older and developed, my passion for running enabled me to be viewed by my peers differently and this assisted me in elementary, middle, high school and college. My ability to distinguish myself on the track as a superior sprinter also provided me with the opportunity to compete against runners from other schools all over the City of New York. The joy and excitement of competing provided me with a high that I could never receive from any drug.

The highlights of my early teens can be summed up in a few words: adjustments, setbacks, frustration and a real need for money. As I grew older, my needs also grew. This time period was a pre-child support enforcement era. My father was not forced to fulfill his paternal responsibilities. Consequently, my mother's income was insufficient to meet the needs of my siblings and myself. Therefore, I was forced to work, run track and attend high school.

Hectic Pace

I am certain that I would have performed better both academically and athletically if I had not been forced to work. My typical schedule was:

- Wake-Up 6:30 am
- Leave Home 7:15 am

- Arrive at School 8:00 am
- Attend Classes 8:00 am – 12:00 Noon
- Track Practice 1:00 – 2:00 pm
- Work 3:00 – 10:00 pm
- Return Home 10:45 pm
- Complete Homework 11:00 – 12:30 am
- Sleep 1:00 – 6:00 am

This demanding schedule essentially enabled me to accomplish multiple tasks and juggle various assignments. Track permitted me to develop enough intestinal fortitude, discipline and focus to handle my daily challenges. The daily disciplines developed by me as a teenager have not actually changed very much over the past 30 years.

Conversion Experience

I am not sure exactly where I found the time. My high school experiences also included a religious quest. I attended several churches that were vastly different from my own upbringing within the First Church of God. The churches included: Roman Catholic, Baptist, Pentecostal, and Presbyterian. My initial conversion occurred in a Pentecostal Church, Hollis, NY.

In search of a girlfriend, I found myself in a very hot worship service at the altar crying out to God. I accepted the Lord as my personal Savior at the tender age of 15, in December 1973. My conversion and acceptance of Jesus Christ is the top highlight of my life. I had, in my mind, successfully run from both the call to be a committed Christian as well as a call to the Christian Ministry. I joined the First Baptist Church, Far Rockaway, NY. I enjoyed the services and the members.

Call to Preach the Gospel

I sensed that God was calling me to preach at the tender age of six. It would take me 10 years to accept and acknowledge the call upon my life. I had many questions about the ministers and pastors that I observed as a child and teenager, and I did not want to be like most of them. I stopped running and began the process.

I preached my trial sermon on my mother's 46th birthday, February 7, 1974. The text was from Matthew 24. I met a white male, Craig, at the church. We developed a very good relationship. We formed a Youth Group and we met weekly to meet our spiritual needs and to get other teenagers to accept Jesus Christ as their personal Savior. The weekly meetings enabled me to associate with other teenagers who were not just about partying, getting high and having pre-marital sexual intercourse. Craig married one of the African-American ladies in the group, Carole. I was Craig's best man at their wedding. I began dating Brenda Braddy who was also a member of the group. When I graduated from college five years later, I married Brenda on Saturday, September 1, 1979.

Fatherhood

Marriage to Brenda [redacted]

From my union with Brenda, my three oldest children were born:

Ronald Joseph II	[redacted] 1982
Alana Nicole	[redacted] 1984
Charles Andrew	[redacted] 1986

Brenda and I had some good times together, but the bad times far exceeded the good times. Our marriage ended in divorce.

Relationship with Karen [redacted]

I had a brief relationship with Karen [redacted]. On one occasion when we were shopping, a college classmate came up to me and asked, "Do you know whose daughter she is?" I said, "No." he said, "She is Jim [redacted]'s oldest daughter." As Karen and I walked out of the store, we had an explosive argument. "Why didn't you tell me about your father?" I asked her. Karen acknowledged that Jim [redacted] was her father and she confessed that her former husband was also a famous football player, Chris [redacted]. At this point, Karen was already pregnant with our son.

Brandon Justin [redacted] 1989

Taking a Chance

On June 26, 1994, while on military duty, an R. P. (Religious Program Specialist) presented me with an issue of the July 1994, *Ebony* magazine. This edition was the Annual Bachelorette Issue. As I read *Ebony* and looked at the pictures, I came across the photograph and brief statement of Dr. Desiree Williams. I immediately called information and obtained her office telephone number. I left a carefully worded message with the office manager. I prayed that Dr. Williams would return my telephone call. As I was headed to pick-up a date, whom I had met in the Bahamas (Nassau) at the beginning of the month, my cellular telephone rang and it was Dr. Williams returning my call. We spoke briefly and agreed to meet on July 5.

The blind date on July 5, led to a wedding ceremony before the Justice of the Peace on October 24, 1994, in Nassau, Bahamas. That's right! We got married less than 90 days after we met! Desiree is my soul mate. I felt very comfortable with Desiree and I

acknowledged that I had had enough dating. I was ready to settle down, get married and have a family. We had a second public ceremony on April 30, 1995, at the United States Merchant Marine Academy, Great Neck, Long Island, NY, where we exchanged rings. Desiree, Zakiya, and I are referred to in the September 1996 issue of *Ebony* magazine.

From my union with Desiree, my three youngest children were born:

Zakiya Desiree	[redacted] 1995
Malik Jabori	[redacted] 1997
Amadi Rashida	[redacted] 2001

Mentors – Role Models

Community Leader

I have been blessed to have several mentors throughout most of my life. The first person that I clearly affirm as a mentor is Richard Orange. I first met Richard in the summer of 1974, after I had completed my junior year in high school. He was the executive director of the Neighborhood Youth Corporation. Richard had a passion for working with youth and empowering them to fulfill their dreams. Richard often said, "Ronald will become a great Civil Rights minister." During my senior year in high school, a fellow graduating senior named Annette Dande was tragically killed on the roof of her building. Annette lived in the Edgemere Houses, a project owned by New York City Housing Authority.

While seated in Senior Chorus class the following morning and listening to the horrible details, overwhelmed with rage and outrage, I rose from my seat and went downstairs and asked the principal for permission to use the public address system. I

called a meeting of the entire student body and successfully lead a march to the local police department. This meeting led to a number of community meetings with various elected officials. Yes, as a senior in high school, I had a taste of community organizing and civil rights activities. Richard Orange was the person who provided me with the direction, supervision, and encouragement.

Denominational Executive – Female Clergyperson

The second person that I acknowledge as a mentor is the late Rev. Marilyn Adams Moore. Marilyn died 10 years ago and I really miss her. The President of New York Theological Seminary, Dr. George W. Webber, who is also an ordained United Church of Christ minister, was my first seminary professor. Bill, as he is affectionately called, asked me to go and meet Marilyn. At the time, Marilyn was the Deputy Director of the Commission for Racial Justice (CRJ). I have never bonded so quickly with another human being in life, as I did with Marilyn. My 10 year association with Marilyn permitted me to be introduced to many of the United Church of Christ denominational executives and ministers including: Dr. Charles Cobb, Executive Director of the Commission for Racial Justice; the Rev. Dr. Benjamin Chavis, Associate Director of the Commission for Racial Justice (Ben would succeed Dr. Cobb as the Executive Director for CRJ, subsequently became the Executive Director of the National Association for the Advancement of Colored People (NAACP), and is now a minister for the Nation of Islam); and, several former presidents of the United Church of Christ, Conference Ministers and a wide array of members within the United Church of Christ.

Advisor – Male Clergyperson

The third person that I acknowledge as a mentor is Edward E. Goode. I met Edward in 1982, as I was accepted as an "In Care of the Association" seminarian. The ordination and standing committee appointed Rev. Goode as my advisor and the rest is history. Edward provided the assistance I needed to fulfill the requirement for ordination. Fortunately, our relationship did not conclude there. Our relationship has spanned more than 20 years. In 1995, Edward officiated at our public wedding celebration, and he preached my installation sermon last year. Edward was the first person whom I can actually say is my Pastor. Edward is now the Associate Conference Minister for Chicago, IL and our relationship continues to expand.

Educational Quest – Academic Accomplishments

In my quest for an education, and my attempt to rise above my mother's favorite saying: "You are going to need a high school diploma in order to dig a ditch," I have successfully completed the following:

School	**Date**	**Degree**
C. W. Post Center		
Long Island University	1975-1978	Bachelor of Arts
Greenvale, NY		Communication Arts
New Brunswick Theological		
Seminary	1982 – 1984	Master of Divinity
New Brunswick, NJ		Pastoral Counseling

New York Institute of Technology Brookville, NY	1988-1992	Master of Science Instructional Technology
City College of the City University of New York New York, NY	1993-1995	Master of Science Education

Ministerial Experiences

My involvement in ministry predates my ordination into the Christian ministry. They are as follows:

Position	**Church**	**Date**
Associate Minister Far Rockaway, NY	First Baptist Church	1974-1980
Associate Minister Far Rockaway, NY	First Church of God	1980-1982
Student Minister Queens, NY	St. Albans Congregational	1982-1984
Assisting Minister Plainfield, NJ	Plainfield Congregational	1984-1986

In order to be ordained in the United Church of Christ one must have an acceptable call. The assisting minister position fulfilled the terms of the call. The following are the positions that I have held following ordination:

Senior Pastor Bronx, NY	North Congregational	1986-1991

Senior Pastor –Contract	Grace Reformed	1994-1997
Brooklyn, NY		
Pastor Stated Supply	Westminster Presbyterian	1997-1999
Brooklyn, NY		
Senior Pastor Interim	Union Congregational	2000-2002
New York, NY		
Senior Pastor	Union Congregational	2002-Presnt
New York, NY		

North Congregational Church

As North Church was my first official call, I experienced some extreme highs as well as some lows. One of the highlights occurred as a results of the 100th Anniversary Celebrations 1888-1988. A small article appeared in a local newspaper, the *New York Daily News*, Thanksgiving 1989. A follow-up and more extensive feature appeared in a national publication, the *New York Times*, Christmas Eve 1989. The feature in the *New York Times* led to a relationship with a benefactor, the Chief Executive Officer of Wells, Rich and Greene. The benefactor gave me the option of receiving monies as a personal gift in order to devote myself to full-time ministry or to pass on to individual members, community members or to finance related projects. I opted for the latter because I felt a strong call to teaching as well as to the local church. I obtained funding for several members as well as community residents; funding to make major church repairs, paint, and give a major face lift to an old building; funding to buy food for the weekly pantry; and funding to supply computers, audiovisual equipment, and school supplies for an enrichment program. This was a marvelous and a deadly experience. The benefactor's

condition of funding was predicated upon anonymity. This was a blessing as well as a bane for me. The officers and members did not have any control and I was unskilled at giving people the appearance of control.

Professional Conflict

I re-entered the teaching profession largely because I never intended to work only as a parish minister. I struggled with being at least a dual professional, if not a tri-professional. However, I was remiss because I did not advise, request or inform my congregation. This actually created a major conflict and rift within the congregation. Although I remained there for two years, I do not believe that I handled the situation correctly or appropriately.

Grace Reformed Church

My second major setback occurred at Grace Reformed Church. I was not asked to disclose and I did not volunteer that I had been previously divorced and that I was, at that time, the father of four children. I felt that I was entitled to a private life. This clearly did not excuse my lapse in judgment. A seminary classmate disclosed this information to the Vice President of the Consistory, and this led to a minor witch-hunt. I have learned the difficult lesson about how unforgiving black congregations can be if their pastors are not honest. As a result, in all subsequent situations, I am as transparent as humanly possible. I no longer subscribe to the "public" versus the "private" life of a clergy person. My life is an open book.

Following my mother's advice, I acquired an education so that I would not have to spend my life digging ditches. I discovered that my education opened many doors that

would otherwise be closed. Therefore, I adopted the motto of the Marines "Be all that You Can Be." I have enjoyed a fruitful career now spanning 19 years in the US Navy, a career in the educational field that has spanned more than 20 years, and a career in the ministry that has also spanned over 20 years.

United State Naval Chaplain Experiences

On November 22, 1985, I entered the United States Navy, as a reserve Naval Chaplain, as a Lieutenant Junior Grade (Ltjg). My promotions are as follows:

Grade Rank	Date	Age
0-2 Lieutenant Junior Grade	November 1985	28
0-3 Lieutenant	November 1986	29
0-4 Lieutenant Commander	August 1993	36
0-5 Commander	November 2000	42
0-6 Captain	September 2005	47

In the midst of periods of great frustration or failure, I have, on at least two occasions, experienced both God's affirmation and reassurance. During the summer of 1999, I was notified that I was passed over for promotion to Commander. I was truly shocked. I asked myself: "Why was I passed over? What is wrong with me?" I asked myself these difficult questions.

I spent almost the entire month of July on Active Duty in the desert, 29 Palms, California. Three major events occurred while I was in the desert. First, I met the Command Chaplain's secretary, and she shared with me some powerful poems about the presence of God in the midst of the desert. The poems shattered my perspective of the desert. I was challenged to provide high quality ministry, despite 130-degree temperature

highs in the day and 60-degree temperature in the nights. I served and provided a vital ministry for others. Second, as I prayed daily I adopted a resolution: "I am going to serve others regardless of whether or not I am promoted." Third, I paused and paid attention to the physical strains that the weather placed on everyone and ensured everyone I encountered of the fact that this was, for us, a temporary setting. The Sergeant Major of the 25th Marines stopped me one day and presented me with "his coin." Various military personnel have coins that are inscribed with their position. I cherish and carry the coin at all times he said, "Chaplain, thank you for helping my Marines."

Educational & Administrative Experiences

In 1999, two months after being denied a promotion in the Reserves, I was promoted to Principal in the New York School System. I continue to marvel at the goodness of God. I always want my footsteps ordered according to God's perfect will for my life.

In 1979, my track coach asked me to take over the track team. As I worked during the day as a property and casualty adjuster, I entered the educational field as "Teacher-Coach." My educational experiences are as follows:

Position	**School**	**Date**	**Age**
Teacher-Coach	Far Rockaway HS	1979-1984	22-27
Teacher-Coach	Washington Irving HS	1984-1986	27-29
Teacher	A. Philip Randolph HS	1987-1995	30-38
Assistant Principal	Queens Gateway to Health Sciences Secondary School	1996-1999	38-42
Principal	Martin Luther King, Jr. HS	1999-2002	42-44

Principal	Eight Plus Learning Academies	2002-present	44-present

My time at Martin Luther King, Jr. HS was dramatically cut short because of the shooting of two students on Martin Luther King, Jr.'s birthday, January 15, 2002. I was away on Active Duty when the shooting occurred and I knew that my life would forever be altered. I asked myself the following questions:

- Why did the shooting take place while I was away?
- Why did the shooting take place at Martin Luther King, Jr. HS on Martin Luther King, Jr.'s birthday?
- What will be my fate?

Another highlight in my career occurred last year when I performed a military wedding live on "Regis and Kelly." This wedding aired on Monday, February 12, 2002, and was viewed by six million viewers.

The final section of this chapter is devoted to a revelation and an awakening to the call. The President of the United Church of Christ, the Rev. Dr. John Thomas, invited me to participate in a three-day retreat, held at the National Headquarters, in Cleveland, Ohio, May 27 – 29, 2003. The 35 other participants were clergypersons from Virginia to Cape Cod. All expenses were paid from a special offering, "Out of the Rubble". This offering was a result of 9/11 and all of the ministers had some level of involvement in the aftermath of 9/11.

The retreat was a profoundly spiritual experience. The worship services were excellent and the participants were required to move only a few steps between meals, services and workshops. The worship services were held in the Amistad Chapel. The

pulpit has wood from the Schooner the Amistad. The Chapel was recently dedicated and is an awe-inspiring sight to behold the wonder and majesty of God.

The setting provided an excellent context for participatory and reflective worship. The capstone service was both a Baptismal – Vocational and Naming Ceremony held on the final night, John baptized us by sprinkling water upon us from a large four Palm branch. During the naming portion of the service, we were directed to call aloud or name a vocation. As my colleagues moved forward, I could vaguely hear some of them say, "Pastor-Teacher, Counselor, Preacher, Confessor and Consoler. I was deep in my own thoughts as I recall praying, as the others moved forward, I did not know what I was going to say. When John called my name, I moved forward and joyfully proclaimed, "COACH." Many of my colleagues either cheered or laughed. Following the service, my peers affirmed me; they said, "Yes, you are definitely a COACH."

This spiritual awakening signaled for me an answer to my Lenten prayers. For Lent, I proclaimed and confessed, I am praying for:

- Discernment
- Relationships and
- More effective utilization of time.

I sensed God say combine all of your gifts and talents. As a Pastor, Naval Officer and School Administrator the conduit between is people. Now, my vision is to successfully integrate all three of my vocations—professions into my daily interactions with all of the people that I meet. This will represent a major change for me.

Two other major events occurred in my life that have had an impact upon my ministry and life: First, on May 17, 2003, I was elected at the Annual Association Meeting

to serve a three year term as the President of the Board of Directors. I was asked by The Regional Conference, the Rev. Michael Caine, to run for the presidency in late April. Two years prior, I was elected to serve as a member of the Board of Directors and before the request, I expected to serve as a member. The Association consists of 70 churches within the five boroughs of New York City and Nassau County. The Metropolitan Association is a part of the New York Conference. The Conference is comprised of six Associations

Second, I was selected through a highly competitive National process "Apply FY 04". All Reserve Naval Officers, Commanders, and Captains must compete for pay billets. Seventy-Five chaplains applied for 25 billets. The billet that I received is a three-year billet as the Assistant Division Chaplain —4th Marine Division. The billet requires me to travel to New Orleans —Marine Corps Reserve Headquarters and to Battalions all over the country.

In my own life, I have been fortunate to have three powerful mentors who coached me through different and difficult stages in my growth and development. They did not know that they were in fact coaching me. However, they did.

The next section of this chapter is the context of the model for ministry.

The History Of Union Congregational Church, UCC

Overview of the Harlem Community

Harlem is located within Manhattan, which is one of the five boroughs that comprise New York City: Manhattan (New York County), Bronx (Bronx County), Staten Island (Richmond County), Brooklyn (Kings County) and Queens (Queens County). In 1658, the Dutch settled the village of Harlem, located within New York County. It was

named Nieuw Harlem after the Dutch city of Harlem. Harlem was primarily a farm area. The official boundaries are 110th Street through 145th Street south to north and Franklin Delano Roosevelt Drive through the West Side Highway.

Union Congregational Church is located in the village of Harlem on West 138th Street and for almost all of its illustrious history it has not been involved in the politics or political action within the community. Union Congregational Church began in Harlem at the inception of the Harlem Renaissance. In the 1920's, Harlem became a Mecca for Black artists, writers, and intellectuals who launched the artistic and literary movement known as the Harlem Renaissance. Notable names included writer Langston Hughes, painter Aaron Douglas and sculptor Augusta Savage. The 20's and 30's were also the times when Harlem became the center of the city's nightlife. Legendary musicians such as Louis Armstrong, Duke Ellington, Eubie Blake and Bessie Smith lived and worked in Harlem. They also performed in Harlem nightspots such as the Cotton Club, the Savoy Ballroom and the Apollo Theater. There is no evidence to suggest Union members were involved, influenced, or affected by this cultural explosion. Union also existed during the Civil Rights Movement, as well as during the Harlem based ministry of El Hajj Malik El Shabazz (the religious name of Malcolm X) Union Congregational members apparently were not in any way impacted by these watershed experiences.

The Savoy Ballroom (West 141st. Street) and the Cotton Club (West 143rd. Street) both were located on Lenox Avenue three and five short blocks respectfully away from Union. In the 1960's, Harlem's population declined due to social problems and the relocation of many Harlemites to other neighborhoods, but the 1980's saw the beginning of a rebirth as a massive program of redevelopment began.

From consulting the website of Congressman Charles B. Rangel, a wealth of information pertaining to the Harlem Community was found, "At the turn of the 20th Century, Harlem, about 10 miles north of New York City's original hub, was an upscale suburb with a nearly all-white population. A steady influx of blacks to the area resulted in a majority black population by the early 1920s. This period, historically known as the Harlem Renaissance marked a time of brilliant cultural and artistic growth and exposure celebrating the black experience. Harlem was the epicenter of black culture in the pre-World War years."

One of the most famous historic landmarks right on 125th Street is the Apollo Theater. Since it was originally built in 1914, the Apollo's history included shows by a number of legendary performers, from Count Basie to Aretha Franklin and more.

"Upper Manhattan is experiencing an economic revival that can be attributed to Federal Empowerment Zone legislation championed by Congressman Rangel in the mid 1990s. The Upper Manhattan Empowerment Zone is a modern mirror to the Harlem Renaissance in economic terms. Through a matched funds program designed to encourage investment and development, an area that was once economically depleted has been turned around. Indicators of the strong economic growth in terms of job opportunity, commercial expansion and urban investment are visible wherever one looks Harlem U.S.A., which established the viability of large scale retail stores on 125th Street, which includes retailers such as the Disney Stores, Magic Johnson Theaters, HMV and an Old Navy retail outlet. In addition, the large grocery franchise, Pathmark, opened a new store at 125th Street & Lexington Avenue, another indicator of the strong level of investment in Upper Manhattan's future as a commercial marketplace."

"El Museo del Barrio" is one of the premier institutions in the country showcasing Latino visual arts. El Museo was founded in 1969 by a group of Puerto Rican educators, artists and community activists, who envisioned an institution that would reflect the richness of their culture. Thirty years later, as New York City's only Latino museum dedicated to Puerto Rican, Caribbean and Latin American art, El Museo retains its strong community roots as a place of cultural pride and self-discovery through a number of community outreach programs, and simultaneously projects itself nationally through exciting exhibitions and programs.

Hispanics make up a large plurality (46 percent) of the population of New York's 15th, Congregational District with non-Hispanic Blacks comprising approximately 37 percent of the population. The largest concentration of blacks in the 15th district is in west-central Harlem. East Harlem is dominated by a large Puerto Rican population; West Harlem and Washington Heights farther north have large Dominican communities. Most of the 15th's district non-Hispanic whites live in the south end of the 15th district in the Upper East side, the Upper West side (which includes the top portion of Central Park), a small portion of East Harlem, which is home to a longtime Italian-American community, and a portion of the Inwood neighborhood at the north.

The Schomburg Center for Research in Black Culture is a national library which contains over 5,000,000 items and resources documenting the experiences of people of African descent throughout the world. These collections include art objects, audio and videotapes, books, manuscripts, motion picture films, newspapers, periodicals, photographs, prints, recorded music discs and sheet music. The Center's collections first received international acclaim when the personal collection of the Center's founder, Arturo Alfonso Schomburg, was added to the Division of Negro Literature at the History and

Prints of the 135th Street Branch of The New York Public Library in 1926. Mr. Schomburg served as curator of the collection from 1932 until his death in 1938. In 1940, the collection was renamed in his honor. The collections at the Schomburg Center have grown and accumulated a number of cultural artifacts over the years, which, along with its services and programs, are used by researchers and citizens from the United States and abroad.

Since first sending an African-American to Congress, the 15th district has had just two House Members, both Democrats: Adam Clayton Powell, Jr. who won a landmark election in 1944, and Charles B. Rangel, who unseated Powell in 1970 and has held the seat since.

Each September African-Americans gather along Lenox Avenue to enjoy the festivities associated with the African-American Parade. The parade starts on 110th and Lenox and runs for about a mile up Lenox Avenue. Crowds enjoy live performances by professional marching bands and celebrities who ride through the parade on the Hot 97.1 FM float. The parade also recognizes the achievements of African-American police officers and health care workers who serve in black communities throughout the City. Public officials and community leaders also participate in the day's festivities.

One of the most well-known restaurants in all of New York City is located in New York's 15th district's is the world famous Sylvia's Restaurant, which is also located on Lenox Avenue in Harlem. Sylvia's captures many of the characteristics that define Harlem as a neighborhood—the delicious food, the friendly atmosphere, and the rich history of the diner. The Lenox Avenue location has succeeded in ways that not many thought was possible when it opened in 1962, and today, Sylvia's has opened a franchise in Atlanta, GA, and plans to open more in Texas, Kansas, Illinois, California, South Carolina, and

Paris, France. What's the secret to Sylvia's success? Sylvia Woods, a true entrepreneur extraordinaire and 'Queen of Soul Food', claims that it's the combination of talent, dedication, family support, and an absolutely delicious product. Sylvia's serves its patrons good southern cooking with a dash of Sylvia's secret seasoning.

The People

1990 Total Population in the village of Harlem: 580,337.

White: 160,127 (28%)

Black: 272,063 (47%)

Other: 148,147 (26%)

Hispanic Origin: 269,051 (46%)

18 and over: 437,484 (75%)

62 and over: 81,239 (14%)

Under 18: 61,614 (11%)

Median Age: 32

Union Congregational Church

The Ministry of the Rev. James E. Sarjeant 1920-1942

Union Congregational Church has an extensive and momentous history. The following is an overview of the first 84 years of Union Congregational Church.

In 1920, the Ebenezer Moravian Church opened its doors as a West Indian congregation. The first public worship service was held on March 7, 1920. The founding pastor is the late Reverend Dr. James E. Sarjeant, who was born in Barbados, West Indies. Before serving as the founding pastor of Union, Rev. Sarjeant was a Moravian minister in

the West Indies for many years. Rev. Sarjeant was briefly associated with the African Orthodox Church in the United States of America. Early in 1920, Rev. Sarjeant and some of his former members from Antigua, West Indies met and agreed to start a Church to meet their needs.

After waiting one year for Moravian sponsorship and not receiving acceptance, as there was already a Moravian Church in Harlem, they sought and received sponsorship from the New York City Congregational Church Association. The change in denominational affiliation from the Moravian body to the Congregational body was also made because of the more liberal attitude of the Congregational body and a greater opportunity for growth, service and sponsorship.

The church started services at Lafayette Hall, 131st Street and Seventh Avenue, Harlem, New York City. They discovered that a congregational church named Ebenezer already existed and therefore, they changed their name to "The Union Congregational Church of New York of New York City" on May 31, 1921 and subsequently incorporated within the State of New York on June 30, 1921. The congregation moved to a building located at 66 West 127th Street. While located at 66 West 127th Street the membership grew to 300 which exceeded the capacity of its new home in one and one half years. The members established a Building Fund to acquire a new and larger edifice.

In 1935, the church purchased a building at 58-60 West 138th Street, known as Rush Memorial. The congregation submitted a proposal to the Congregational Building Society for financial assistance and they came to their rescue. The building was contracted for $27,000 with the assistance of the Building Society as a gift and loan and on Palm Sunday of 1935 the dream of worshipping in their own edifice came to fruition. However, the country's "Great Depression" continued and the dues paying members declined. The

faithful members carried on magnificently to keep the church going, Rev. Sarjeant pastored Union from 1920 – 1942. Rev. Sarjeant died on December 3, 1942 after 22 years of visionary leadership.

The Ministry of the Rev. Dr. John H. Perry 1943 – 1960

The late Reverend Dr. John H. Perry became the second Pastor at the Annual Corporate Meeting, January 1943. The membership had declined to approximately 150 members. During the first five years of Rev. Perry's leadership the membership rose by 300 members, bringing the membership to 450 members. The membership was comprised of families and individuals from the following places: Jamaica, West Indies, Demerara (Guyana) South America, United States, Barbados, West Indies, and Antigua, West Indies. Rev. Perry was himself born in Guyana, South America. One of Rev. Perry's other major accomplishments was paying off an $18,725 mortgage in four years. In 1947, Union celebrated the "Burning of the Mortgage." Other milestones during his leadership include: the replacing the carpet in the sanctuary, a Baby Grand Piano was purchased and necessary repairs were made to both the inside and outside of the church.

Rev. Perry's health began to fail and he died in the pulpit while preaching on Sunday, May 23, 1960. Rev. Perry pastored Union from 1943 – 1961, serving for 18 years. The Reverend Dr. C. B. Gladwin Frazer served as assistant to Rev. Perry for two years.

The Ministry of the Rev. Dr. C. B. Gladwin Frazer 1961-1991

The Rev. Frazer became the third pastor on April 15, 1961. During the tenure of Rev. Frazer, several changes and innovations were made both in the physical as well as in

the spiritual development of the church: the outside brick was re-faced, stained glass windows were cleaned, and an Allen Organ was purchased. Union Congregational Church also officially became a part of the United Church of Christ. Rev. Frazer pastored Union from 1961 – 1991, serving for 30 years. He has the distinction of serving the congregation for the longest span of time. The vast majority of members who joined Union during his illustrious career are from Guyana, South America.

Rev. Frazer's health began to decline over the span of a few years. He died on March 2, 1991, while serving as the senior pastor of Union Congregational Church.

Three-Year Hiatus 1991 – 1994

For the first time in Union's 70-year history, they did not have a Senior Pastor or a plan for continuous pastoral leadership and therefore, the pulpit was vacant for three years. Reverend Frazer gave birth to three persons in the ministry: Deacon Claude Anderson, Deacon Oscar Roberts and Deacon Janie John. At the time of Rev. Frazer's demise, his sons and daughter were not able to assume the leadership of Union. This proved to be the cause of a decline in membership as well as a lack of a clearly articulated vision. The three were unable to fill the pulpit, as they were not qualified for ordination in the United Church of Christ. Each enrolled in either undergraduate school or seminary preparing for ordination.

During the rather lengthy search process power struggles reigned supreme at Union. The lack of pastoral leadership, limited number of lay leaders and the lack of an updated constitution and by-laws made crisis management and chaos possible. Finally, after much turmoil, Union called a new Senior Pastor, the Rev. Dr. Benjamin Patterson.

The Ministry of the Rev. Dr. Benjamin Patterson 1994 – 1998

The Rev. Patterson became the fourth pastor on October 9, 1994. Rev. Patterson was born in Jamaica, West Indies. During the tenure of Rev. Patterson a major building project plan began. The congregation generated approximately $200,000.00 in the span of six months to meet the cost of restoration of the entire physical plant. The membership declined rapidly. Approximately 150 members left Union over a three-year span.

Rev. Patterson pastored Union from 1994 – 1998, serving for four years. His ministry created major conflicts and when he resigned, approximately 30% of the congregation left with him.

Second Three-Year Hiatus 1998 – 2000

For the second time in Union's 78-year history, it was without a pastor. During the ensuing three years, the membership continued to decline to a faithful few.

The Ministry of the Rev. Ronald J. Williams Wells 2000-

The Rev. Williams Wells became the interim pastor March 2000. There were less than 50 active members. Some of the major initiatives developed by him include: a mid-week Lenten Service, mid-week Bible Study, Pastoral Counseling, equipping of lay leadership, purging the inflated membership rolls, and the development of other ministries. After one year, the search committee and Rev. Wells agreed that they were mutually interested in developing a more permanent pastor-congregation relationship.

The members of the search committee, the lay leaders and the entire congregation agreed to formally approach the Metropolitan Association for their approval. This step was required, according to United Church of Christ polity, because an interim pastor

should not become the pastor. After more than a one-year process, which included the Ordination and Standing Committee's interviewing Rev. Wells; as well as, the Search Committee having to discern everyone's intent, the Ordination and Standing Committee agreed that Rev. Wells could become Union's fifth pastor.

On March 17, 2002, the Metropolitan Association installed Rev. Williams Wells as the fifth pastor of Union Congregational Church. During the past three-years, several projects were untaken:

- The Revised Constitution and By-Laws were adopted June 2002;
- The class system was reintroduced (officers serve for a prescribed period of time and at the conclusion of that time others are elected);
- The vacant church manse was sold for $14,000.00;
- $25,000.00 was invested with Paine Webber in Government Backed Mortgages;
- Newly elected officers were installed;
- A weekend church planning retreat was held;
- A successful first ever jazz brunch was held;
- A successful New Year's Eve Watch Night as well as New Year's Gala was held;
- A zero-based budgeting system was accepted and adopted; and
- Plans were developed for on-going Church Growth and Development Ministries.

- The information covering the first 84 years of Union Congregational Church, UCC existence was obtained from several sources: Union files, Union archives, Church Anniversary Journals, Oral Histories and interviewing members.

Pastoral Observations of Union Congregational Church and the Community

Union Congregational Church, UCC has thrived, flourished, blossomed and now yes, continues to survive as an ethnic congregation. Union was established as a Negro West Indian Congregation. As time passed it became predominately North American and now the congregation is 78 – 82 % Guyansee.

Union is also a family church. As of the last purge, there were 119 members.

The following is a breakdown of families that have more than three members. They comprise approximately 50% of the Union Church Membership:

Family Name	# First Generation	# Second Generation	# Third Generation
Anderson (13)	Two	Six	Five
Brodie-Baldwin (3)	Two	One	
Carter (10)	Six	Four	
Gillman (9)	One	Two	Six
Harvey-Holiness (5)	Three	Two	
Newland (8)	Two	Two	Four
Valentine (3)	One	One	One
Woolford (7)	Three	Two	Two
Subtotal	20	20	18
Total	58		

Union members are typically a lot older than other congregations. The table below provides a graphic breakdown of the ages of the congregation:

> 90	> 85	> 80	> 75	> 70	> 60	50 – 59	40 – 49	25 – 39	13 – 24	#
3	2	5	10	15	20	25	20	9	10	119

There are 55 members aged 60 years and above. This comprises approximately 46% of the congregation. By adding the 50 – 59 years of age group, this brings the total to 80 members above 50 years of age. The total percentage is approximately 67% of the entire congregation.

Union is located on the same physical block as Abyssinian Baptist Church, West 138th Street between Lenox Avenue and Adam Clayton Powell Boulevard. Abyssinian is the oldest African-American congregation in New York State; Founded in 1777, she is 196 years old. The history of Abyssinian is replete with internationally renowned senior pastors. The most recent pastors are: the Dr. Rev. Calvin O. Butts, III, who is also the President of the State University at Old Westbury, the Rev. Dr. Samuel DeWitt Proctor, who also served as the Dean of the Graduate School of Education, Rutgers University, New Brunswick, NJ while he was Abyssinian's Pastor, (Rev. Butts was Rev. Proctor's assistant for many years), the Rev. Adam Clayton Powell, Jr. who served in the United States of America House of Representatives while serving as Abyssinian's Pastor.

Abyssinian Baptist Church, unlike Union, has leveraged its considerable resources and political influence within the greater Harlem community. Abyssinian has successfully established a separate 501c3 Corporation. The corporation owns several low-income multiple dwelling apartment buildings, real properties and a host of other developments. They are also the community based organization responsible for Thurgood Marshall Academy. The school is a 7 – 12 grade secondary school. The political, social, and economic accomplishments of Abyssinian Baptist Church are quite laudable.

Union is located across the street from St. Mark's the Evangelist Roman Catholic Church. St Mark's opened its doors in 1907. During it's 96-year history, St. Mark's has also leveraged its considerable resources to have the following proprieties: a nursery 67 West 138th Street, a considerable parking lot, Rectory 65 West 138th Street, Church 63-61 West 138th Street, Bishop Perry Moore Fellowship Hall 57 West 138th Street and St Mark's RC School, K-6 55 West 138th Street.

St. Mark's has made a considerable and significant impact upon the lives of Harlem community residents. St Mark's has also ensured that they are faithful stewards of their resources. Conversely, Union has not done very much to envision the effective utilization of resources.

Union is and has been an ethnic Church for all of its 84-year old history. Approximately, 90% of the members do not live in the Harlem community. Therefore, the members are neither a part of nor involved in the Harlem community. The past is critical and future endeavors must include the opening of Union's doors during the week. Community residents view Union only as a West Indian Church that meets in their community on Sundays.

In order for Union to thrive, it must become an integral aspect of the Harlem community. It is evident from the study that Harlem is an excellent place to start as well as grow a church.

There are two rich examples of churches within the community involving themselves in meeting the needs of community residences. Abyssinian Baptist Church and St. Mark's the Evangelist Roman Catholic Churches are two churches that are uniquely different in both their structure and theological perspectives. Yet, they have flourished in this community because they are open to the community. The context clearly suggests that

Union is in a prime location to do community outreach. Its involvement will ensure Union's future growth and development. The greatest challenge for Union is to envision the mission for faithful community involvement. As a direct result of former President William Clinton's moving into the Harlem community, in the year 2000, 13 blocks away from Union, Harlem is again in the midst of facing major changes.

The model of ministry is a unique approach to assisting and enabling young black males to successfully navigate through the challenges of life. Union must open its door widely to the Harlem community by adopting this project with a real sense of urgency.

The events of my life, specifically the past few years have compelled me to ask myself probing questions: How do events in my life shape my ministry? How will my ministry change as a result of the revelation and realization that I am called to be a COACH? I now, realize that as I engage in my professions: Pastor, High School Administrator and Naval Chaplain I am a minister who is called to announce the common thread that runs through my callings is COACH.

CHAPTER TWO

THE STATE OF THE ART OF BLACK COACHING

This chapter traces the historical basis of coaching and the possible impact that coaching techniques can have with Black males. I have experienced a conversion during the process of reading literature about coaching and Black men. The shift is actually linguist. In 1957, the year of my birth, I was called a Negro. As I grew older, at the apex of the Civil Rights movement, I was called Black. Yet, while I was in seminary, I was called African American. I have pastored two congregations where the majority of the members have the same hue; however, the members were not born in the United States of America. They were either born in Guyana, South America or in Jamaica, West Indies. I therefore, feel that using either African American, Caribbean American or even African limits and potentially does more to alienate Black people. Hence, I went back to using black. Cornel West states:

> Who is really Black? First, Blackness has no meaning out of system of race-conscious people and practices. After centuries of racial degradation, exploitation, and oppression in America, being black means being minimally subject to white supremacist abuse and being part of a rich culture and community that has struggled against such abuse. All people with black skin and African phenotype are subject to potential white supremacist abuse. Hence, all black Americans have some interest in resisting racism-even if their interest is confined solely to themselves as individuals rather than to larger black communities.[1]

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[1] Cornel West, *Race Matters* (Boston, MA: Beacon Press, 1993), 25.

I also acknowledge that I am called to be a coach. In the midst of a transitional phase, at a defining and culminating worship service, I discovered and received a call to be a "Coach." At the time of the call, it was not obvious to me, or anyone else I consulted, exactly what coaching entails. I have since begun to acquaint myself with the major elements of coaching. I discovered a book entitled, *The Handbook of Coaching* by Frederic M. Hudson, Ph. D. The *Handbook* is an excellent resource. Hudson states:

> Adult coaching is a new career area. Whether it will become a stand-alone profession-as psychiatry, dentistry, and economics stand alone as professions-has yet to be decided. At the moment, coaching can be considered a skill set, based on the principles of developmental psychology (that facilitates renewal and resilience in all adults of all ages), and of human systems thinking (that informs people how to manage roles, technological change, and social turbulence)... For now, coaching is a calling and a source of income for a great many people who often combine coaching with consulting, leading, managing, and other professional roles...A coach both guides and mentors. In this new field, a coach helps a client see options for becoming a more effective human being. The appeal of the profession is in the satisfaction good coaches take in seeing their clients discard the old, fixed, constricting rules and begin to follow new rules that give strength to thrive in whatever situation they find themselves.[2]

History of Coaching

Hudson states, "Very few professions have been born in a change-dominated world. Most professionals (teachers, physicians, lawyers, psychologists, and others) function with a set of basic concepts that they use repeatedly throughout their careers.

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[2] Frederic M. Hudson, *The Handbook of Coaching* (San Francisco, CA: Jossey-Bass Publishers, 1999), xviii.

Coaching, however, emerged as a field that, as its central function, facilitates change and development." [2] Hudson, details a brief history of coaching:

> In the 1960s and 1970s, government and large-organization planning was conducted from the top down. Upper management made the decisions; middle managers saw to it that decisions were carried out. But in the 1970s and 1980s, more flexibility was needed if organizations were to thrive, and the hierarchical control of employees began giving way to trust and collaboration with workers. Widespread training was needed to help every worker think and behave like a leader. The emphasis was on business performance, as in TQM (total quality management). Then came seminars on teamwork and empowerment, which made the focus more personal, but training was still focused on immediate corporate issues.
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> The use of consultants added to movement toward coaching; they worked with key corporate figures and system interventions. But these approaches to change had one common flaw; they came and went like waves hitting the bench they didn't last. Then it occurred to many people that if organizations were going to make lasting changes, the individuals working in them must change first. Stephen R. Covey, author of *Seven Habits of Highly Effective People* was a major figure in the shift from corporate talk to training highly effective persons.
>
> In the 1980s, corporate coaching came on the scene. The idea was for coaches to work over a period of time with both individuals and systems. They were to function like leaven in bread, to get the job done in a lasting way. Some of the new emphases that coaches contributed were visionary leadership training, executive coaching, renewal coaching and transition management.
>
> The field of leadership, particularly entrepreneurial leadership, has influenced and shaped the new profession of coaching as much as anything else. The trend toward coaching was accelerated by the need for human caring and daring during the corporate convulsions of downsizing, mergers, acquisitions, and outplacement.
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> Sometime in the late 1980s, the professional field of coaching was born--a field promoting continuous resilience and performance in persons and organizations. A major need was to help individuals and corporate entities formulate scenarios for the future, given the complexities and speed of change in today's world. Coaches were often asked about personal evolving, succession planning, career shifting, work performance, high-performance teams, outplacement,

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[3] Ibid., 3-4.

> burn-out, scenario building, leadership training, work-home balance, and individual and organizational renewal.[4]

Dr. Frederic Hudson founded Hudson Institute in 1986. "The Hudson Institute provides a training ground where professionals to learn to sustain resilience, future vision, and renewal within themselves and the environments in which they live and work. Through seminars, consultations, coaching training, and a product line, the Institute has worked with thousands of leaders and organizations. We develop the 'whole leaders' in our clients, and prepare them for transformative roles in the world." [5]

On May 31, 2000 a meeting was held at The Coaches Training Institute's headquarters in San Rafael, CA. They agreed to the creation of "The Association of Coach Training Organizations (ACTO)", a non-profit corporation. Eight schools make up ACTO, Association of Coach Training Organizations: Academy for Coach Training, Coaches Training Institute, Coach for Life, Coach U, Hudson Institute, New Ventures West, Newfield Network and Success Unlimited Network. ACTO exists to be stewards of high quality coach training now and in the future. As stewards we continue to explore, challenge and evolve the meaning and principles of quality coaching training." [6] Hudson also clarifies the nuances between mentoring and coaching. He says, "In the wake of widespread confusion—sometimes panic—about change, I began to see mentor-coaches as a readily available resource for promoting deep renewal and learning in most organizations and communities.

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[4] Frederic Hudson, *The Professional Coaching Certification: Individual and Organizational Coaching* (Santa Barbara, CA: The Hudson Institute) http://www.assnofcoachtraining.org; Internet; accessed April 21, 2004.

[5] Ibid.

[6] Hudson, *Handbook*, 5-6.

The idea of mentoring is an old one. In Homer's *Odyssey*, the King of Ithaca, Odysseus, left his young son, Telemachus, in the care of Mentor, a wise and proven teacher who had agreed to raise the boy until Odysseus could return, which turned out to be twenty-one years later. Mentor modeled the manhood skills that Telemachus needed, and the young prince grew as a whole person, a leader, and a man of integrity. When Odysseus arrived home, he immediately recognized the faithful, good work of Mentor. Since then, the word mentor has been used to describe someone who has the inner competence to pass on knowledge and skills through example, inner authority, and dialogue.

Mentoring is the model for coaching, but I find the word *mentor* too formal for purposes of this training model. I prefer the term *coach* here. Used in the athletic sense, coach is now widely applied to a person who facilitates experiential learning that results in future-oriented abilities. The term, as I use it, refers to a person who is a trusted role model, adviser, wise person, friend, mensch, steward, or guide—a person who works with emerging human and organizational forces to tap new energy and purpose, to shape new visions and plans to generate desired results. A coach is someone trained and devoted to guiding others into increased competence, commitment and confidence. "The most profound way to learn skills, culture, and values is directly from other human beings who already possess those qualities and who are available to offer guidance and counsel." [7]

During the 1500s, Niccolo Machiavelli developed a handbook for future Kings, *The Prince*. It could be effectively argued that Machiavelli was a coach rather than a mentor. I am also a coach who cannot and will not act as if we reside in a color-blind

society, as we clearly do not. Coaching is an outgrowth of a number of trends and thinkers. The following is a brief list of the best known:

- Covey's Seven Habits of Highly Effective People
- Covey's Eighth Habit
- Goleman's *Working with* Emotional Intelligence
- Gardner's Multiple Intelligence

I conducted a careful search of existing sources from the Black community to buttress the basis of this Model of Ministry coaching to produce transformative leaders. However, the sources are not there.

Before the advent of coaching, I experienced powerful relationships with mentors who enriched his life. I also marvel at the wide array of other Blacks who acknowledge and describe similarly incredibly profound relationships. Marian Wright Edelman in a book entitled *Lanterns A Memoir of Mentors*, carefully chronicles these relationships over a span of years, seasons and eras.

I believe that if the term *coach* was in vogue as Hudson defines it, Wright might have called the forces in her life *coaches* rather than *mentors.*

A book of sermons edited by Darryl D. Sims, entitled *Sound the Trumpet Messages to Empower African American Men,* lifts up twelve black male preachers: Charles E. Booth, Jeremiah A. Wright, Jr., Walter S. Thomas, Claude Alexander, James C. Perkins, C. Dexter Wise, III, Otis Moss, III., Ralph Douglas West, Donald J. Washington, Otis Moss, Jr., Timothy J. Clarke and himself. There sermons are powerfully prolific. However, they are just touching the surface. They will however, be used in training sessions for the coaches.

In a quest to find other sources, I have read two other powerful books: *Reaching up for Manhood Transforming the Lives of Boys in America,* by Geoffrey Canada and *Boys in Men: Raising Our African America Teenage Sons,* by Nancy Franklin-Boyd, Ph. D. and A. J. Franklin, Ph. D. with Pamela Toussaint. These books helped me to narrow my focus to developing specific coaching strategies for black males from 13 to 21 years of age.

My quest did not stop there, I have read two other books that will be used to inspire and motivate both the coaches and the coachesses: *Brotherman The Odyssey of Black Men in America*—an anthology edited by Herb Boyd and Robert L. Allen; and the second *From Brotherhood to Manhood* by Anderson J. Franklin, Ph. D. *How Black Men Rescue Their Relationships and Dreams from the Invisibility Syndrome.*

A powerful book, *From God-Given to God-Driven Reclaiming Your Dreams and Fulfilling Your Life,* by John M. Byrne with Carole D. Pyke is an excellent resource written by motivational coaches from Great Britain for on-going work with the coaches.

The field is wide open for investigation and development.

CHAPTER THREE

THEORETICAL FOUNDATION

This chapter focuses on the Theological, Biblical, and Historical basis for the model of ministry, Coaching to Produce Transformative Leaders.

Theological Foundation

On Wednesday, December 24, 2003, 3:50 pm as I entered a Leather and Boot Store on Route 110, Farmingdale, NY, I was approached by the female owner of the Western Boot section of the store. She said, "You can't talk on a cell phone in this store" and I asked, "why"? She said, "Cell phones interfere with our surveillance system." I said, "Who are you watching?" I proceeded to look for a new pair of boots. A white male appeared from around the corner and said, "Didn't you hear her tell you to get off of your cell phone!" I said, "Excuse me!" The white male said "Get the f[redacted]k out of my store; you black sh[redacted]before I call the police!" I said, "Please, call the police." The white man picked up the telephone, and said, "I have a black guy here causing a disturbstance." I said, "You are a racist!" The white man said, "All of you Black pieces of sh[redacted] say the same thing. Just get the f[redacted]k out of my store." The white man picked up the telephone a second time, demanding that the police hurry up. In a matter of minutes, two Suffolk County white male police officers arrived. I exited the store walked over to one of the officers, and explained my version of the events. "My Civil Rights have been violated," I stated. As I

was explaining my version, two additional white male officers pulled up to the store. I tried to articulate all of the issues as clearly as possible. One of the officers, who took a statement from the storeowner, exited the store and came over to me. He along with the officers listened briefly to my concerns. One of the officers said, "We have nothing to do with your Civil Rights. The officers informed me, "You need to get in your car and go home."

This Christmas Eve encounter is a graphic reminder of the harsh realities of being a Black male in suburban, New York. A white male storeowner makes a telephone call and four white male police officers in four cars respond to the call. I was fortunate enough to escape an all too common occurrence without physical assault or arrest. I suspect that this was the case because I am a highly trained professional. I reflectively reached three conclusions: One, racism is alive and well in America; Two, many younger Black males face similar situations but are not prepared educationally, emotionally, socially or spiritually to handle such encounters; Three, all Black men are viewed as predators. These three issues are not separate and distinct points but rather the point. I have often wondered why Black men are misunderstood, undervalued, and marginalized nationally. I raised several theological questions:

- What does God think about Black men?
- What does God want Black men to do about their plight?

Traditionally European theologians have not raised these questions and they clearly misunderstood the plight of African American men or Men of Color.

A careful examination of the plight of Black men by a Black male Systematic Theologian, James H. Cone produced a new field of inquiry Black Theology. I graduated from New Brunswick Theological Seminary, New Brunswick, NJ nearly twenty years ago

and much has changed in this field during this span of time. However, I clearly remembered a statement made by Dr. Cone, "The crucial question, then, for the black man is, how shall I respond to a world which defines me as a nonperson? That he is a person beyond question, not debatable. But when he attempts to relate as a person, the world demands that he respond as a thing."[1] Cone also says, "White racism is a disease. No excuse can be made for it; we blacks can only oppose it with every once of humanity we have."[2] I agreed with Cone and realized that despite all of my considerable academic, spiritual, intellectual, and financial accomplishments I am still judged by the color of my skin. "Theologically, Malcolm X was not far wrong when he called the white man "the devil".[3]

Black Theology and the Black Church

It is reasonable to suspect that the same type of events occur internationally and globally. Therefore, I re-evaluated and began developing effective coaching practices to assist the potential victims and victimizers. Cone clearly stated, "The black man does not need to hate himself because he is not white, and he should feel no need to hate himself because he is not white, and he should feel no need to become like others. His blackness, which society despises, is a special creation of God himself. He has worth because God imparts value through loving. It means that God has bestowed on him a new image of himself, so that he can now become what he in fact is."[4]

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[1] James H. Cone, *Black Theology: A Documentary History* (New York: Seabury, 1969), 11.

[2] Ibid., 29.

[3] Ibid., 40.

[4] Ibid., 52.

The accomplishments of some Black men suggest that there is hope. However, I also believe that the accomplishments of a few is not a basis for society to think that racism is not alive and well in America and globally. It is! A system needs to be established to ensure that more African Americans successfully navigate the racist maze that exists in American society as well as in the global marketplace. More than 100 years ago, W.E.B. DuBois wrote the following in *The Souls of Black Folk,* his classic statement of the paradox of black life in America: "It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness,-an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder." [5]

In my opinion, older African American males have unofficially and at times informally mentored or coached younger African American males. The brief list makes the point:

- Dr. Benjamin Mays was a coach to Martin Luther King, Jr.
- Dr. Samuel Dewitt Proctor was a coach to Calvin O. Butts
- Dr. James E. Cone was a coach to Dwight N. Hopkins
- Malcolm X. was a coach to Muhammad Ali
- Elijah Muhammad was a coach for Malcolm X

The relationships listed above were coincidental and not formally developed. Iva E. Carruthers, in an essay entitled, *Black Theology and Ecumenism*, states, "Too often the

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[5] W. E. B. Dubois, *The Souls of Black Folk* (Greenwich, CT: Fawcett Premier Book, 1968), 16-17.

visions and voices of people, from a perspective of organization and communal strength, are muzzled or overshadowed by the focus on accomplishments of a few or the oblique unconsciousness and forgetfulness of the work of a whole. And yet the whole is always greater than the sum of its parts. This understanding is especially critical in the context of a people whose survival against oppression at so many levels is wedded to the capacity of each generation to take up the mantle of liberation."[6]

I also raised the question, what has happened to those Black men who have not had a coach? I firmly believe that successful coaching relationships need to exist in all religious and educational organizations within the Black community. I also believe that if religious and educational organizations were receptive to formally ensuring that more Black men had coaches then our younger males might live longer and have more productive and meaningful lives.

I strongly believe that the absence of Black Men in the household has also contributed to the decline of the goals and aspirations of Black Men. Successful Black Men can provide a much-needed substitute for absent fathers-role models.

Many Black leaders have sounded the alarm and attempted to empower Black churches to do theology. Adam Clayton Powell, Jr. said, "The great loving heart of God has been embalmed and laid coolly away in the tombs we call churches. Christ of the Manger, the carpenter's bench, and the borrowed tomb has once again been crucified in stained-glass windows!" [7]

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[6]Iva E. Caruthers, *Black Theology and Ecumenism* (Minneapolis, MN: Fortress Press, 2004), 123.

[7] Adam C. Powell, Jr., *Marching Blacks* (New York: Dial Press, 1945; rev. ed. 1973), 194.

The Senior Pastor of Trinity United Church of Christ, Chicago, Ill. the Rev. Dr. Jeremiah A. Wright, Jr. is a prime example of a visionary and transformative leader who is committed to doing theology. Consequently, his congregation is the largest congregation within the United Church of Christ. Dr. Wright said, "Having said for nine years that we are "Unashamedly Black and Unapologetically Christian," in 1981 the congregation decided to put together a Black Value System (BVS).[2] The Black Value System is as follows:

- A commitment to God
- A commitment to the black community
- A commitment to the black family
- Dedication to the pursuit of education
- Dedication to the pursuit of excellence
- Adherence to black work ethic
- Commitment to self-discipline and self-respect
- Disavowal of the pursuit of "middleclassness" (Here is a big problem when it comes to black theology and black congregations: A whole lot of black folks think they are middle class when they are actually middle-income. If most members of most black churches miss two paychecks, they are going to be over in the soup line. That whole notion that we are middle-class prevents us from being conscious and centered on doing any type of black theology.)

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[2] Jeremiah A. Wright, Jr., *Living Stones in the Household of God: The Legacy and Future of Black Theology* (Minneapolis, MN: Fortress Press, 2004), 20.

- Pledge to make the fruits of all developing and acquiring skills available to the black community
- Pledge to allocate our financial resources, including a portion of those resources for supplying and supporting black institutions
- Pledge allegiance to all black leaders who espouse and embrace the Black Value System
- A commitment to embrace the Black Value System and to measure the work and validity of all activity in terms of positive contributions to the general welfare of the black community and the advancement of black people towards freedom. [3]

I view Trinity United Church of Christ as a dynamic example of a Church that is not only doing Black Theology but as a church that has developed programs that encompass coaching strategies. Dr. Wright, also states "One example is our Rites of Passage Programs-*Isuthu for* African males and *Intonjane* for African American females. [4]

I am also intrigued by a statement made by Dr. Wright, "We have been celebrating for many years Martin Luther King's birthday and Malcolm X's birthday. We do not let white folks pick and choose our heroes; we commemorate both King and Malcolm. Our church staff are off from work (with a paid holiday) on both days. [5]

The challenge of empowering the Black Church to develop and be a cutting edge is a long standing problem. According to Noel Leo Erskine, an incredible African American

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[3] Ibid., 20.

[4] Ibid., 21.

[5] Ibid.

Systematic Theologian, "due to the de-radicalization of the black church, progressive black ministers found it difficult to remain involved in the internal affairs of their denominations. Baptist ministers, because of the autonomy of their local congregations, found it easier than Methodists ministers to remain pastors while also being deeply involved in struggle for black equality in the society. Prominent examples included Adam Clayton Powell, Sr. and Jr., father and son pastors of Abyssinian Baptist Church in New York. Adam, Jr., made his entree on the public stage by leading a four-year non-violent direct-action campaign, securing some ten thousand jobs for Harlem blacks. In 1944, he was elected to Congress.

Adam Clayton Powell, Jr., embraced that part of the black religious tradition that refused to separate the Christian Gospel from the struggle for justice in society. In his influential *Marching Blacks*, he accused white churches of turning Christianity into "churchianity," thereby distorting the essential message of the Gospel that is equality and brotherhood. [6]

Many scholars credit Benjamin E. Mays with mentoring Martin Luther King, Jr. at the tender age of 16. I am of the opinion that Benjamin E. Mays employed excellent coaching skills with young Martin. Erskine states, "Benjamin E. Mays, ecumenist and long-time president of Morehouse College, also made an important contribution to black religious thought through his writings and addresses on the black church and racism in America. He chaired the National Conference on Religion and Race in 1963.[7]

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[6] Powell, *Marching*, 194.

[7] For an account of that conference, see Mathew Ahmann (ed.), *Race: Challenge to Religion* (Chicago, IL: Henry Regnery, 1963). Influential works by B. E. Mays include (with Joseph W. Nicholson) *The Negro's Church* (1933), *The Negro's God* (1938), *Seeking To Be Christian in Race Relations* (1957), and *Born To Rebel* (1971).

Most people tend to forget that Dr. Martin Luther, Jr., was also a systematic theologian. As such he attempted to use his theological training to create lasting and systematic changes. It will show the important role of the black church tradition in his life and thought. In moments of crisis, King turned to the God of black faith. From the beginning of his role as the leader of the Montgomery bus boycott to his tragic death in Memphis, he was a public embodiment of the central ideas of black religious thought. The heart of his beliefs revolved around the ideas of love, justice, liberation, hope, and redemptive suffering. The meaning of each is mutually dependent on the others. Though love may be appropriately placed at the center of his thought, he interpreted it in the light of justice for the poor, liberation for all, and the certain hope that God has not left this world in the hands of evil people.

Dr. King certainly is a prime example of a person who was committed to an understanding of God working in the midst of the Church. Dr. King was a product of the Church. His self-description is revealing:

> I am many things to many people; Civil Rights leader, agitator, troublemaker, and orator, but in the quietness of my heart, I am fundamentally a clergyman, a Baptist preacher. This is my being and my heritage for I am also the son of a Baptist preacher, the grandson of a Baptist preacher, and the great-grandson of a Baptist preacher. The Church is my life, and I have given my life to the church.[8]

The decisive impact of the black church heritage upon King can be seen in his ideas about justice, liberation, love, hope, and suffering. He took the democratic tradition of freedom and combined it with the biblical tradition of justice and liberation as found in Exodus and the Old Testament prophets. Then he integrated both traditions with the New

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[8] King, "The Un-Christian Christian," *Ebony*, Aug. 1965, 77.

Testament idea of love and suffering as disclosed in Jesus' cross. And from all three, he developed a theology that was effective in challenging all Americans to create the beloved community in which all persons are equal. While it was the Gandhian method of non-violence that provided the strategy for achieving justice, it was, as King said "through the influence of the Negro church the way of non-violence became an integral part of our struggle."[9]

Martin Luther King, Jr. also was a Christian who put his faith into action. In accordance with this theological vision, he initially rejected black power because of its connotations of hate, and he believed that no beloved community of blacks and whites could be created out of bitterness. King said that he would continue to preach non-violence even if he became its only advocate. It is significant that he softened his attitude toward black power shortly before his assassination and viewed its positive elements as a much-needed philosophy in order to eradicate self-hate in the black community, especially as revealed in the riots in the cities.[10]He began to speak of a need to "teach about black culture" (especially black philosophers, poets, and musicians) and even of "temporary separation," because he realized that without self-respect and dignity, black people could not participate with others in creating the beloved community.

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[9]King, "Letter From A Birmingham Jail," *Why Can't We Wait* (New York: Harper, 1963), 90-91.

[10] The best sources for King's affirmative emphasis on black power and pride are his unpublished speeches on the "Pre-Washington Campaign," recruiting persons for the Poor People's March to Washington. See especially his addresses at Clarksdale, MS (March 19, 1968), p. 7; Eutaw, AL (March 20, 1968), p. 3; Albany, GA (March 22, 1968), pp. 5f. In Albany, he said: "We are somebody. We're going to teach our young people something about their heritage. We're going to let them know that Plato and Aristotle were not the only philosophers that came through history, but W.E.B. DuBois, a black man was a political philosopher." Most of King's unpublished papers, addresses, and sermons are found at the Martin Luther King, Jr., Center for Nonviolent Social Change, Atlanta, GA.

Dr. King was also a prophet who grew and developed. As time passed, he became more radical in his views, and a similar but even more radical position was taken in regard to the war in Vietnam. Because the Civil Rights Act (1964) and the Voting Rights Bill (1965) did not significantly affect the life-chances of the poor, and because of the failure of President Johnson's "War on Poverty," King became convinced that his dream of 1963 had been turned into a nightmare.

The prophet had no choice but to sound the alarm. As a prophet Dr. King proclaimed God's judgment against America and insisted that God would break the backbone of American power if this nation did not bring justice to the poor and peace to the world. Vicious criticisms came from blacks and whites in government, civil rights groups, media, and the nation generally as he proclaimed God's righteous indignation against the three great evils of our time-war, racism, and poverty. During the severe crises of 1966-68, King turned, not to the theologians and philosophers of his graduate education, but to his own religious heritage. It was the eschatological hope, derived from his slave grandparents and mediated through the black church that sustained him in the midst of grief and disappointment. This hope also empowered him to "master [his] fears" of death and to "stand by the best in an evil time."[11] In an unpublished sermon, preached at Ebenezer Baptist Church, Atlanta, he said:

> I've decided what I'm going to do; I ain't going to kill nobody . . . in Mississippi . . . and . . . in Vietnam, and I ain't going to study war no more. And you know what? I don't care who doesn't like what I say about it. I don't care who criticizes me in an editorial; I don't care what white person or Negro criticizes me. I'm going to stick

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[11] The most reliable sources for King's theology are the unpublished sermons at the King Center Archives. They include: "A Knock at Midnight," All Saints Community Church, Los Angeles (June 25, 1967); "Standing By The Best In An Evil Time," Ebenezer Baptist Church, Atlanta (Aug. 6, 1967); "Thou Fool," Mount Pisgah Baptist Church, Chicago (Aug. 27, 1967); "Mastering Our Fears," Ebenezer (Sept. 10, 1967).

> with the best. . . . Every now and then we sing about it: "If you are right, God will fight your battle." I'm going to stick by the best during these evil times.[12]

Centuries ago Jeremiah raised a question, "Is there no balm in Gilead? Is there no physician?" He raised it because he saw the good people suffering so often and the evil people prospering. Centuries later our slave fore-parents came along and they too saw the injustices of life and had nothing to look forward to, morning after morning, but the rawhide whip of the overseer, long rows of cotton and the sizzling heat; but they did an amazing thing. They looked back across the centuries, and they took Jeremiah's question mark and straightened it into an exclamation point. And they could sing, "There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin sick soul."

Early Slave Experience That Forms a Theological Understanding for Black Nationalism

James Cone traces some of the early black religious experiences and quickly moved to the Black Nationalist movement. He states, "From the time of its origin in slavery to the present, black religious thought has been faced with the question of whether to advocate integration into American society or separation from it. The majority of participants in black churches and the civil rights movement have promoted integration, and they have interpreted justice, liberation, love, suffering, and hope in light of the goal of creating a society in which blacks and whites can live together in a "beloved community."

While integrationists have emphasized the American side of the double consciousness of African-Americans, there have also been nationalists who rejected any

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[12] King, "Standing By The Best In An Evil Time," (Sermon delivered at Ebenezer Baptist Church, Atlanta, GA: Aug. 6, 1967) 7.

association with America and instead have turned toward Africa. Nationalists contend that blacks will never be accepted as equals in a white racist church and society. Black freedom can be achieved only by black people separating themselves from whites – either by returning to Africa or by forcing the government to set aside a separate state in the United States so blacks can build their own society.[13]

The Black Nationalist point of view is essential to form a basis for serious theological discussion. Cone is on target when he says, "the nationalist perspective on the black struggle for freedom is deeply embedded in the history of black religious thought. Some of its prominent advocates include: Bishop Henry McNeal Turner of the A.M.E. Church; Marcus Garvey, the founder of the Universal Negro Improvement Association; and Malcolm X of the Nation of Islam. Black Nationalism is centered on blackness, a repudiation of any value in white culture and religion. Nationalists reversed the values of the dominant society by attributing to black history and culture what whites had said about theirs. For example, Bishop Turner claimed that "we have as much right biblically and otherwise to believe that God is a Negro, as you white people have to believe that God is a fine looking, symmetrical and ornamented white man."[14]Marcus Garvey held a similar view: "If the white man has the idea of a white God, let him worship his God, as he

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[13] For an excellent introduction to black nationalism, see Alphonso Pinkney, *Red, Black, and Green: Black Nationalism in the United States* (Cambridge, MA: Cambridge University Press, 1976). See also John H. Bracey, Jr., August Meier, and Elliott Rudwick (eds.), *Black Nationalism in America* (Indianapolis, IN: Bobbs-Merrill, 1970).

[14] Edwin S. Redkey (ed.), *Respect Black: The Writings and Speeches of Henry McNeal Turner* (New York: Arno Press, 1971), 176.

desires. . . . We Negroes believe in the God of Ethiopia, the everlasting God-God the Father, God the Son, and God the Holy Ghost, the One God of all ages."[15]

Cone credits Malcolm X for continuing the rich tradition and he says, "the most persuasive interpreter of black nationalism during the 1960s was Malcolm X, who proclaimed a challenging critique of King's philosophy of integration, non-violence, and love. Malcolm X advocated black unity instead of the "beloved community," self-defense in lieu of non-violence, and self-love in place of turning the other cheek to whites.[16]

Like Turner and Garvey, Malcolm X asserted that God is black; but unlike them be rejected Christianity as the white man's religion. He became a convert initially to Elijah Muhammad's Nation of Islam and later to the worldwide Islamic community. His critique of Christianity and of American society as white was so persuasive that many blacks followed him into the religion of Islam, and others accepted his criticisms even though they did not become Muslims. Malcolm pushed civil rights activists to the left and caused many black Christians to re-evaluate their interpretation of Christianity. Brothers and sisters, the white man has brainwashed us black people to fasten our gaze upon a blond-haired, blue-eyed Jesus! We're worshiping a Jesus that doesn't even *look* like us! Now, just think of this. The blond-haired, blue-eyed white man has taught you and me to worship a *white* Jesus, and to shout and sing and pray to this God that's *his* God, the white man's God. The white man has taught us to shout and sing and pray until we *die*, to wait until

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[15] Amy Jacques-Garvey (ed.), *Philosophy and Opinions of Marcus Garvey* (New York: (Arno Press, 1968), 44.

[16] Malcolm X and Alex Haley, *The Autobiography of Malcolm X* (New York: Grove Press, 1965), 221.

death, for some dreamy heaven-in-the-hereafter, when we're *dead*, while this white man has his milk and honey in the streets paved with golden dollars right here on *this* earth![17]

It was during the James Meredith "March against fear" in Mississippi (June 1966, after Malcolm's assassination in February 1965) that some black clergy began openly to question King's philosophy of love, integration, and non-violence. When Stokely Carmichael proclaimed "black power," it sounded like the voice of Malcolm X. Though committed to the Christian gospel, black clergy found themselves moving slowly from integration to separation, from Martin King to Malcolm X.

The rise of black power created a decisive turning point in black religious thought. Black power forced black clergy to raise the theological question about the relation between black faith and white religion. Although blacks have always recognized the ethical heresy of white Christians, they have not always extended it to Euro-American theology. With its accent on the cultural heritage of Africa and political liberation "by any means necessary," black power shook black clergy out of their theological complacency. Separating themselves from King's absolute commitment to nonviolence, a small group of black clergy, mostly from the North, addressed the black power movement positively and critically. Like King and unlike black power advocates, black clergy were determined to remain within the Christian community. This was their dilemma: How could they reconcile Christianity and black power, Martin King and Malcolm X?[18]

Under the influence of Malcolm X and the political philosophy of black power, many black theologians began to advocate the necessity for the development of a black

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[17] Ibid., 222.

[18] Cone, *Black Theology*, 194.

theology, and they rejected the dominant theologies of Europe and North America as heretical. For the first time in the history of black religious thought, black clergy and theologians began to recognize the need for a completely new starting point in theology, and they insisted that it must be defined by people at the bottom and not the top of the socio-economic ladder. To accomplish this task, black theologians focused on God's liberation of the poor as the central message of the gospel.[19]

Biblical Basis for Liberation Theology

Cone places emphasis upon the Biblical basis for liberation theology. He says, "to explicate the theological significance of the liberation motif, black theologians began to re-read the Bible through the eyes of their slave grandparents and started to speak of God's solidarity with the wretched of the earth. As the political liberation of the poor emerged as the dominant motif, justice, suffering, love, and hope were re-interpreted in its light. For the biblical meaning of liberation, black theologians turned to the Exodus, while the message of the prophets provided the theological content for the theme of justice. The gospel story of the life, death, and resurrection of Jesus served as the biblical foundation for a re-interpretation of love, suffering, and hope in the context of the black struggle for liberation and justice.

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[19] For an account of the origin of black theology see *For My People: Black Theology and the Black Church* (Maryknoll, NY: Orbis, 1984). See also Gayraud S. Wilmore and James H. Cone (eds.), *Black Theology: A Documentary History, 1966-1979* (Maryknoll, NY: Orbis, 1979). The best narrative history of black theology by one of its creators is Gayraud S. Wilmore, *Black Religion and Black Radicalism* (Maryknoll, NY: Orbis, rev. ed., 1983). My *Black Theology and Black Power* (New York: Seabury, 1969) and *A Black Theology of Liberation* (Philadelphia: Lippincott, 1970) were the earliest published books on black theology. They were followed by J. Deotis Roberts, *Liberation and Reconciliation: A Black Theology* (Philadelphia, PA: Westminster, 1971) and Major Jones, *Black Awareness: A Theology of Hope* (Nashville, TN: Abingdon, 1971).

As black theologians have re-read the Bible in the light of the struggles of the oppressed, the idea of the "suffering God" has become important in our theological perspective. Our theological imagination has been stirred by Jürgen Moltmann's writing about the "Crucified God" as well as Luther's distinction between the "theology of glory" and the "theology of the cross." But it has been the actual suffering of the oppressed in black and other Third World communities that has been decisive in our reflections on the cross of Jesus Christ.

As Gustavo Gutierrez has said: "We cannot speak of the death of Jesus until we speak of the real death of people." For in the deaths of the poor of the world is found the suffering and even the death of God. The political implications of Luther's insight on this point seemed to have been greatly distorted with his unfortunate emphasis on the two kingdoms. Many modern day Lutheran scholars are even worse, because they turn the cross of Jesus into a theological idea completely unrelated to the concrete historical struggles of the oppressed for freedom. For most Lutheran scholars, the theology of the cross is a theological concept to be contrasted with philosophical and metaphysical speculations. It is a way of making a distinction between faith and reason, justification by faith through grace and justification by the works of reason.

But when the poor of North America and the Third World read the passion story of the cross, they do not view it as a theological idea but as God's suffering solidarity with the victims of the world. Jesus' cross is God's election of the poor by taking their pain and suffering upon the divine person. Black slaves expressed this theological point in such

songs as "he never said a mumblin' word" and "Were You There When They Crucified My Lord."[20]

Cone also emphasizes a deeper understanding of black theologians as to the color of Christ the historical Christ was Black. He says, "modern-day black theologians make a similar point when they say that "God is black" and that "Jesus is the Oppressed One." Our rejection of European metaphysical speculations and our acceptance of an apparently crude anthropomorphic way of speaking of God are black theologians' way of concretizing Paul's saying that "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even the things that are not, to bring to nothing the things that are" (I Cor. 1:27-28).

Another characteristic of black theology is its de-emphasis, though not complete rejection, of the Western theological tradition and its affirmation of black history and culture. If the suffering of God is revealed in the suffering of the oppressed, then it follows that theology cannot achieve its Christian identity apart from a systematic and critical reflection upon the history and culture of the victims of oppression. When this theological insight impressed itself upon our consciousness, we black theologians began to realize that we have been miseducated.[21]

Traditional Theological Assumptions Versus Black Theological Assumptions

As the father of Black theology, Cone is often challenged to develop his own theological assumptions and at the same time provide a critique of traditional theologians.

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[20] Cone, *Black Theology*, 124.

[21] Ibid., 352.

He says, "European and North American theologians have stifled the indigenous development of the theological perspectives of blacks by teaching us that our own cultural traditions are not appropriate sources for an interpretation of the Christian Gospel. Europeans and white North Americans taught us that the Western theological tradition as defined by Augustine, Aquinas, Luther, Calvin, and Schleiermacher is the essential source for knowledge of the Christian past. But when black theologians began to concentrate on black culture and history, we realized that our own historical and cultural traditions are far more important for an analysis of the gospel in the struggle of freedom than are the Western traditions which participated in our enslavement. We now know that the people responsible for or indifferent to the oppression of blacks are not likely to provide the theological resources for our liberation. If oppressed peoples are to be liberated, they must themselves create the means for it to happen.

The focus on black culture in the light of the black liberation struggle has led to an emphasis upon praxis as the context out of which Christian theology develops. To know the truth is to do the truth, that is, to make happen in history what is confessed in church. People are not poor by divine decree or by historical accident. They are *made* poor by the rich and powerful few. This means that to do black liberation theology, one must make a commitment, an option *for* the poor and *against* those who are responsible for their poverty.

Because black theology is to be created only in the struggles of the poor, we have adopted social analysis, especially of racism, and more recently of classism and sexism, as a critical component of its methodology. How can we participate in the liberation of the poor from poverty if we do not know *who* the poor are and *why* they live in poverty? Social analysis is a tool that helps us to know why the social, economic, and political

orders are arranged as they are. It enables us to know not only who benefits from the present status quo, but what must be done to change it."[22]

According to Cone the advent of Black Theology has contributed to the rise of other theologies. He says, "In our struggle to make a new start in theology, we discovered, to our surprise and satisfaction, that theologians in Asia, Africa, and Latin America were making similar efforts in their contexts."[23] Race, Class and Gender consideration are essential to future growth and development theologically. Cone said, "The same was true among other

ethnic minorities in the First World and among women in all groups."[24] "Black theology has been challenged to address the issues of sexism[25] and classism in a global context, and we have challenged them, especially Latin Americans and feminist theologians of the dominant culture, to address racism. The focus on liberation has been reinforced and deepened. What many of us now know is that a turning point has been

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[22] Cone, *A Documentary History*, 353.

[23] For an account of black theologians' dialogue with theologians in Africa, Asia, and Latin America, see *Black Theology: A Documentary History,* 445-608; and *For My People*, 140-156. "A Black American Perspective on the Future of African Theology," in Sergio Torres and Kofi Appiah-Kubi (eds.), *African Theology en Route* (Maryknoll, NY: Orbis, 1979); "A Black American Perspective on the Search for Full Humanity," in Virginia Fabella (ed.), *Asia's Struggle for Full Humanity* (Maryknoll, NY: Orbis, 1980); "From Geneva to Sao Paulo: A Dialogue Between Black Theology and Latin American Liberation Theology," in Sergio Torres and John Eagleson (eds.), *The Challenge of Basic Christian Communities* (Maryknoll, NY: Orbis, 198 1); "Reflections from the Perspective of U.S. Blacks," in Virginia Fabella and Sergio Torres (eds.), *Irruption of the Third World: Challenge to Theology* (Maryknoll, NY: Orbis, 1983); "Black Theology: Its Origin, Method, and Relation to Third World Theologies," in Sergio Torres and Virginia Fabella (eds.), *Doing Theology in a Divided World* (Maryknoll, NY: Orbis, 1985).

[24]The dialogue between black theology and other ethnic theologies in the U.S. has taken place in the context of the Theology in the Americas dialogue. For an interpretation of this dialogue, see *For My People*, chap. vii; see also Sergio Torres and John Eagleson (eds.), *Theology in the Americas* (Maryknoll, NY: Orbis, 1976), and Cornel West, Caridad Guidote, and Margaret Coakley (eds.), *Theology in the Americas: Detroit II Conference Papers* (Maryknoll, NY: Orbis-Probe, 1982).

[25] See especially *Black Theology: A Documentary History*, 363-442; Cone, *My Soul Looks Back* (Nashville, TN: Abingdon, 1982); and *For My People*, chap. vi.

made in the theologies of black and Third World communities as radical as were Luther, Schleiermacher, and Barth in the sixteenth, nineteenth, and twentieth centuries in Europe. Let us hope that the revolution in liberation theology will change not only how we think about God, but more importantly what we do in this world so that the victims might make a future that is defined by freedom and justice and not slavery and oppression.[26]

I believe that the road is very open theologically. Black Theology provided an opportunity for the doors to be opened. I also strongly believe that a deeper understanding of theology can enable church people to act differently. Dwight N. Hopkins said, "Divine spirit is embodied, incarnated, and represented by the plight and success of the least in society as they struggle to survive and reach their full humanity." [27] James Cone said, "Many of my former students are not only writing about black theology but are also mentoring doctoral students who will follow in their steps as they are following in mine. I am not worrying about black theology's survival. It inspired and was inspired and challenged by both feminist and womanist theologies; queer theology; the theologies of Native, Asian, and Hispanic Americans; Dalit theology in India; minjung theology in Korea; black theology in South Africa and Britain; and many other theologies among the poor throughout the world. Through mutual inspiration and challenge, black theology stays alive and active in the world. Whenever people of color in the churches have been struggling for justice against white supremacy, black liberation theology has been there."[28]

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[26] Cone, *Black Theology*, 614.

[27] Dwight N. Hopkins, "A Black American Perspective on Interfaith Dialogue," in *Living Stones in the Household of God: The Legacy and Future of Black Theology*, edited by Linda E. Thomas (Minneapolis, MN: Fortress Press, 2004), 180.

[28] Cone, "The Vocation of a Theologian," in *Living Stones in the Household of God: The Legacy and Future of Black Theology*, edited by Linda E. Thomas (Minneapolis, MN: Fortress Press, 2004), 210.

It is amazing that the father of Black Theology is still willing to do cutting edge work. Cone says, "I have never met a white theologian who could make an effective argument against black liberation theology because most know so little about it or the black world out of which it comes. I can whip white theologians intellectually anytime and anywhere because they are so ignorant about black history and culture."[29] Cone is a prime example of a coach.

I have intentionally raised the concern of coaching specifically Black Men. I am quite aware of the profound impact that Cone has had on his male and female students. Linda E. Thomas is one of Cone's former students and he certainly has had a major impact upon how she approaches theology. As a womanist theologian, Linda E. Thomas says, "Womanist theology draws on sources that range from traditional church doctrines, African American literature, nineteenth-century black women leaders, poor and working class women in holiness churches, and African American women under slavery. In addition, other vital sources include the personal narratives of black women suffering domestic violence and psychological trauma, the empowering dimensions of conjuring and syncretic black religiosity, and womanist ethnographic approaches to excavate the life stories of poor women of African descent in the church." [30] A second statement by Thomas is central to womanist theology. She says, "Ideally the womanist religious scholar is an indigenous anthropologist, that is, one who reflects critically upon her own community of origin and brings sensitivity to the political, economic, and cultural systems that affect the poor and working-class black women being studied. At the same time, she

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[29] Ibid., 211.

[30] Linda E. Thomas, "Womanist Theology, Epistemology, and a New Anthropological Paradigm", in *Living Stones in the Household of God: The Legacy and Future of Black Theology*, edited by Linda E. (Minneapolis, MN: Thomas Fortress Press, 2004), 38 .

gives priority to the life story of the subject in a way that underscores the narratives of a long line of subjugated voices from the past to the present." [31]

The next section of this chapter deals with the Biblical basis for the model of ministry.

Biblical Foundation

I proclaim, in response to the call into the Christian Ministry, a realization and acknowledgement of a four-fold manifestation of his gifts and talents for ministry. They are Pastor-Preacher, Teacher-Public School Administrator, Naval Chaplain, and Coach. Many scriptural passages form a basis for each aspect of ministry. The first two cited form the basis of my call into the Christian Ministry, they are:

Luke 4:18-19:

> "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." [32]

Isaiah 61: Verses:

> "The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor …" [33]

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[31] Ibid., 47.

[32] Luke 4:18-19 New International Version

[33] Isa. 61: 1 NIV

Jesus entered the Synagogue, as was his custom. When presented the scroll, he read from the assigned writings of the prophet Isaiah. After reading the passage, Jesus proclaimed, "today this scripture is fulfilled in your hearing." [34]

The hearers were astonished, amazed and even perplexed because they knew Jesus to be the son of Joseph, a carpenter. "The reader's opening words of comment must have been a shock to his hearers. They had known him from boyhood and had taken him for granted. When he claimed to be the fulfillment of this Messianic prophecy, they were astounded." [35] They knew Jesus to be a carpenter and not as a Prophet, Rabbi and Messiah. Jesus was a Carpenter, Prophet, Rabbi and the Messiah. The proclamation of Jesus is the basis for Christian Ministry.

I have also come to the realization that the call to the Christian Ministry is very extensive, expansive and encompasses a wide array of very specific gifts and talents. The ability of a minister to effectively use his or her gifts and talents has a direct impact on the delivery of quality ministry. As a minister, I have the capacity to integrate effective coaching techniques and strategies into all areas. As a direct result of fusing the concept and principles of effective coaching into daily practice, I have exhibited a heightened sensitivity to the needs of others. I have also been challenged to review, rethink, and revise my concept of the Ministry.

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[34] Luke 4:21 NIV

[35] Charles F. Pfeiffer and Everett F. Harrison, *Wycliffe Commentary of the Bible* (Chicago, IL: Moody Press, 1990), 1064 .

Revised Concept of Ministry

I am an ordained minister, employed by non-church related institutions and as a local church pastor. I have struggled for many years with a workable definition and confess that I formally, accepted the term bi-vocational. I now insist that I a minister at all times and at in all places. A minister cannot be turned on and off at will. Either one is a minister or one is not. I along with a host of other ministers who are employed by various educational and governmental institutions, use to embrace the concept of "separation of Church and State" to mean you are not a minister while you are working for the government. This is no longer the case.

For many, the call to preach is confused, rejected, or misunderstood before it is acknowledged, accepted and implemented. The first scriptural reference is as follows:

Jonah 1:2-3:

> "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me." But Jonah ran away from the LORD and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the LORD. [36]

Jonah is a prime example of a person who rejected the call. He ran away from the call. There are also those who do not quite understand the call. It is my opinion that we need to expand our understanding of the call. There are several Scriptural passages that present a clear picture and they are as follows:

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[36] Jon. 1:1-2 NIV

Matthew 11:1:

> After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee. [37]

Mark 1:38:

> Jesus replied, "Let us go somewhere else-to the nearby villages-so I can preach there also. That is why I have come." [38]

In both passages, Jesus tells his disciples of the supreme importance of preaching. The examples illustrated by Jesus are reflection, planning and then more teaching and preaching. The context was not within a static location. Rather the context moved from town to town and village to village.

The next scriptural passage is about the Apostle Paul. Paul is a first century example of a person who, while engaged in ministry, maintained employment as a tentmaker. The Apostle Paul was apparently of the opinion that the call to preach should not involve compensation.

1 Corinthians 9:14-27:

> In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel. But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast.
>
> Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.
>
> What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it. Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the

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[37] Matt. 11:1 NIV

[38] Mark 1:38 NIV

> law), so as to win those under the law.
>
> To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.
>
> I do all this for the sake of the gospel that I may share in its blessings. Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize. [39]

Paul is an example of a person who clearly understood the call and the integration of ministry. As a result of his call into the ministry, Paul was first and foremost a minister of the Gospel of Jesus Christ. However, he was from time to time employed as a tentmaker.

> Acts 18:1-4:
>
> After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them. Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks. [40]

I fully embrace a concept of ministry that incorporates my gifts, talents and skills. It is not only appropriate but an excellent use of my skills to be gainfully employed in the scared and secular.

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[39] 1 Cor. 9:14-27 NIV

[40] Acts 18:1-4 NIV

Biblical Basis for Local Church Ministry

Preaching

A major aspect of the ministry of Jesus was the centrality of preaching in worship experiences. The centrality of preaching was also a vital aspect of First Century Church. The following Scriptural passages support this premise and they are as follows:

Mark 3:14:

> He appointed twelve-designating those apostles-that they might be with him and that he might send them out to preach. [41]

Luke 4:43:

> But he said, "I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent." [42]

Acts 9:20:

> At once he began to preach in the synagogues that Jesus is the Son of God. [43]

Acts 16:10:

> After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them. [44]

Romans 1:15-17:

> That is why I am so eager to preach the gospel also to you who are at Rome. I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew,

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[41] Mark 3:14 NIV

[42] Luke 4:43 NIV

[43] Acts 9:20 NIV

[44] Acts 16:20 NIV

> then for the Gentile. For in the gospel righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith." [45]

The local church is the place where members of the community of faith gather to obtain inspiration, spiritual insights, feedback, and assistance and pastoral guidance for the coming week. As a spiritual leader, I am responsible for creating a climate that is conductive for spiritual growth and development. "A conviction which we share and which undergirds this study guide is a belief that the Spirit is at work within the particular and concrete lives of individuals and groups." [46]

The Apostle Paul devoted his ministry to: preaching, teaching, counseling and equipping others.

Teaching-Counseling

As a professional educator, I am committed to teaching members of the community of faith to exercise their gifts and talents for ministry. I am attempting to develop the type of ministry outlined in Ephesians 4. Paul provided a blueprint that encompasses a five-fold ministry: apostles, prophets, evangelists, and pastors and teachers. "It is a common practice to let the pastor do the ministering. Sometimes the pastor temporarily may find it easier to do the work himself than to train others to do it. But the job is to train up workers, and in the long run his ministry will be more effective if he does

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[45] Rom. 1:15-16 NIV

[46] Frederick C. Tiffany and Sharon H. Ringe, *Biblical Interpretation* (Nashville, TN: Abingdon Press, 1996), 48.

so." [47] The pastor teacher must resist the temptation to engage in solo ministry, but rather adopt a clear vision of equipping the laity for ministry.

Ephesians 4:1-6, 11-13

> As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit-just as you were called to one hope when you were called-one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all . . . It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. [48]

Biblical Basis for Ministry Both as a Secular and Sacred Administrator

The Bible contains many examples of effective administrators. The first and perhaps the most laudable is Moses.

Exodus 18:13-27:

> The next day Moses sat as judge for the people, while the people stood around him from morning until evening. When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, while all the people stand around you from morning until evening?" Moses said to his father-in-law, "Because the people come to me to inquire of God. When they have a dispute, they come to me and I decide between one person and another, and I make known to them the statutes and instructions of God." Moses' father-in-law said to him, "What you are doing is not good. You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; teach them the statutes and instructions and make known to them

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[47] Pfeiffer and Harrison, *Wycliffe Commentary of the Bible*, 1311.

[48] Eph. 4: 1-6, 11-13 NIV

> the way they are to go and the things they are to do. You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties and tens. Let them sit as judges for the people at all times; let them bring every important case to you, but decide every minor case themselves. So it will be easier for you, and they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure, and all these people will go to their home in peace." So Moses listened to his father-in-law and did all that he had said. Moses chose able men from all Israel and appointed them as heads over the people, as officers over thousands, hundreds, fifties, and tens. And they judged the people at all times; hard cases they brought to Moses, but any minor case they decided themselves. Then Moses let his father-in-law depart, and he went off to his own country. [49]

Moses learned an invaluable lesson from his father-in-law, Jethro, pertaining to effective leadership and dynamic administrative practices. It is apparent from the textual passage that Jethro was observant and understood the importance of having effective systems in place to address critical problems. It is also apparent that Jethro empowered his inexperienced and younger son-in-law, Moses, to be a more effective leader. Moses was a scared and a secular administrator.

Biblical Basis for Ministry as an Institutional Chaplain

The Bible is replete with many examples of court prophets. I am Reserve Naval Chaplain; and as such, I am required and expected to be a spiritual and moral advisor for Commanding Officers. Naval Chaplains perform a priestly role by providing for the spiritual needs of their own religious group and they facilitate the needs of people with various other religious orientations. Naval Chaplains provide their commanding officers with vital information pertaining to the climate of the command. Chaplains also advise

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[49] Exod. 18:13-27 NIV

their commanding officers of spiritual, moral and ethical issues that have an impact on the commanding officer as well as the command. Chaplains are essentially court prophets.

The prophet Nathan is a prime example of a court prophet. 2 Samuel 12:1-31, describes the context and also captures the rich dialogue between Nathan and David.

2 Samuel 12:1-31:

> . . . and the LORD sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared that for the guest who had come to him." Then David's anger was greatly kindled against the man. He said to Nathan, "As the LORD lives, the man who has done this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity." Nathan said to David, "You are the man! Thus says the LORD, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says the LORD: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives in the sight of this very sun. For you did it secretly; but I will do this thing before all Israel, and before the sun." David said to Nathan, "I have sinned against the LORD." Nathan said to David, "Now the LORD has put away your sin; you shall not die. Nevertheless, because by this deed you have utterly scorned the LORD, the child that is born to you shall die." Then Nathan went to his house. The LORD struck the child that Uriah's wife bore to David, and it became very ill. David therefore pleaded with God for the child; David fasted, and went in and lay all night on the ground. The

> elders of his house stood beside him, urging him to rise from the ground; but he would not, nor did he eat food with them. On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead; for they said, "While the child was still alive, we spoke to him, and he did not listen to us; how then can we tell him the child is dead? He may do himself some harm." But when David saw that his servants were whispering together, he perceived that the child was dead; and David said to his servants, "Is the child dead?" They said, "He is dead."
>
> Then David rose from the ground, washed, anointed himself, and changed his clothes. He went into the house of the LORD, and worshiped; he then went to his own house; and when he asked, they set food before him and he ate. Then his servants said to him, "What is this thing that you have done? You fasted and wept for the child while it was alive; but when the child died, you rose and ate food." He said, "While the child was still alive, I fasted and wept; for I said, 'Who knows? The LORD may be gracious to me, and the child may live.' But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he will not return to me." Then David consoled his wife Bathsheba, and went to her, and lay with her; and she bore a son, and he named him Solomon. The LORD loved him, and sent a message by the prophet Nathan; so he named him Jedidiah, because of the LORD. Now Joab fought against Rabbah of the Ammonites, and took the royal city. Joab sent messengers to David, and said, "I have fought against Rabbah; moreover, I have taken the water city. Now, then, gather the rest of the people together, and encamp against the city, and take it; or I myself will take the city, and it will be called by my name." So David gathered all the people together and went to Rabbah, and fought against it and took it. He took the crown of Milcom from his head; the weight of it was a talent of gold, and in it was a precious stone; and it was placed on David's head. He also brought forth the spoil of the city, a very great amount. He brought out the people who were in it, and set them to work with saws and iron picks and iron axes, or sent them to the brickworks. Thus he did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem. [50]

I am a senior officer in the U. S. Naval Reserves and provide very specific functions that enable me to have an impact on the lives of junior sailors and Marines, as

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[50] 2 Sam. 12:1-31, New Revised Standard Version

well as Senior Naval and Marine Corps Admirals and Generals. In this capacity as both an officer and chaplain, I am in a unique position to effect change.

Biblical Basis for Ministry as a Coach

In the midst of a transitional phase, at a defining and culminating worship service, I discovered and received a call to be a "Coach." At the time of the call, it was not obvious to me, or anyone else, exactly what coaching entails. I have since begun to acquaint myself with the major elements of coaching. I discovered a book entitled, *The Handbook of Coaching* by Frederic M. Hudson, Ph. D. The *Handbook* is an excellent resource and I referred to the Handbook quite extensively in Chapter II of this document.

> Adult coaching is a new career area. Whether it will become a stand-alone profession-as psychiatry, dentistry, and economics stand alone as professions-has yet to be decided. At the moment, coaching can be considered a skill set, based on the principles of developmental psychology (that facilitates renewal and resilience in all adults of all ages), and of human systems thinking (that informs people how to manage roles, technological change, and social turbulence)… For now, coaching is a calling and a source of income for a great many people who often combine coaching with consulting, leading, managing, and other professional roles…A coach both guides and mentors. In this new field, a coach helps a client see options for becoming a more effective human being. The appeal of the profession is in the satisfaction good coaches take in seeing their clients discard the old, fixed, constricting rules and begin to follow new rules that give strength to thrive in whatever situation they find themselves. [51]

I strive to integrate principles of coaching into daily encounters. As examples that have already enriched his practice, I have also viewed biblical characters and their relationships and interactions with others differently. I have asked myself two recurring

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[51] Hudson, *Handbook*, xix.

questions: (1) how will my interactions with others as a coach be altered; and (2) how do I do ministry as a coach?

A vital part of coaching must also provide and sustain a continual cycle of qualified, trained, and field proven ministers. As a coach, I am developing instruments and systems to develop leaders. Deuteronomy 31: 1-30, provides a transition between two leaders: Moses and Joshua.

Deuteronomy 31:1-30:

> When Moses had finished speaking all these words to all Israel, he said to them: "I am now one hundred twenty years old. I am no longer able to get about, and the LORD has told me, 'You shall not cross over this Jordan.' The LORD your God himself will cross over before you. He will destroy these nations before you, and you shall dispossess them. Joshua also will cross over before you, as the LORD promised. The LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. The LORD will give them over to you and you shall deal with them in full accord with the command that I have given to you. Be strong and bold; have no fear or dread of them, because it is the LORD your God who goes with you; he will not fail you or forsake you." Then Moses summoned Joshua and said to him in the sight of all Israel: "Be strong and bold, for you are the one who will go with this people into the land that the LORD has sworn to their ancestors to give them; and you will put them in possession of it. It is the LORD who goes before you. He will be with you; he will not fail you or forsake you. Do not fear or be dismayed." Then Moses wrote down this law, and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. Moses commanded them: "Every seventh year, in the scheduled year of remission, during the festival of booths, when all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this law before all Israel in their hearing. Assemble the people—men, women, and children, as well as the aliens residing in your towns—so that they may hear and learn to fear the LORD your God and to observe diligently all the words of this law, and so that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land that you are crossing over the Jordan to possess." The LORD said to Moses, "Your time to die is near; call Joshua and present yourselves in the tent of meeting, so that I may commission him." So Moses and Joshua went and presented

themselves in the tent of meeting, and the LORD appeared at the tent in a pillar of cloud; the pillar of cloud stood at the entrance to the tent. The LORD said to Moses, "Soon you will lie down with your ancestors. Then this people will begin to prostitute themselves to the foreign gods in their midst, the gods of the land into which they are going; they will forsake me, breaking my covenant that I have made with them. My anger will be kindled against them in that day. I will forsake them and hide my face from them; they will become easy prey, and many terrible troubles will come upon them. In that day they will say, 'Have not these troubles come upon us because our God is not in our midst?' On that day I will surely hide my face on account of all the evil they have done by turning to other gods. Now therefore write this song, and teach it to the Israelites; put it in their mouths, in order that this song may be a witness for me against the Israelites. For when I have brought them into the land flowing with milk and honey, which I promised on oath to their ancestors, and they have eaten their fill and grown fat, they will turn to other gods and serve them, despising me and breaking my covenant. And when many terrible troubles come upon them, this song will confront them as a witness, because it will not be lost from the mouths of their descendants. For I know what they are inclined to do even now, before I have brought them into the land that I promised them on oath." That very day Moses wrote this song and taught it to the Israelites. Then the LORD commissioned Joshua son of Nun and said, "Be strong and bold, for you shall bring the Israelites into the land that I promised them; I will be with you." When Moses had finished writing down in a book the words of this law to the very end, Moses commanded the Levites who carried the ark of the covenant of the LORD, saying, "Take this book of the law and put it beside the ark of the covenant of the LORD your God; let it remain there as a witness against you. For I know well how rebellious and stubborn you are. If you already have been so rebellious toward the LORD while I am still alive among you, how much more after my death! Assemble to me all the elders of your tribes and your officials, so that I may recite these words in their hearing and call heaven and earth to witness against them. For I know that after my death you will surely act corruptly, turning aside from the way that I have commanded you. In time to come trouble will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the work of your hands." Then Moses recited the words of this song, to the very end, in the hearing of the whole assembly of Israel: [52]

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[52] Deut. 31:1-30 New International Version

Moses is an excellent biblical example of succession leadership development. Moses was a coach – mentor for Joshua and when it was time, the mantle of leadership fell to Joshua. The Bible is replete with many other powerful examples and I will discuss two others. One example will come from the Hebrew Bible and one from the Christian Bible. They are Elijah and Elisha and Paul and Timothy, respectively.

The first scriptural reference is:

2 Kings 2: 1-15

> Now when the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the LORD has sent me as far as Bethel." But Elisha said, "As the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he said, "Yes, I know; keep silent." Elijah said to him, "Elisha, stay here; for the LORD has sent me to Jericho." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he answered, "Yes, I know; be silent." Then Elijah said to him, "Stay here; for the LORD has sent me to the Jordan." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle

> of Elijah that had fallen from him, and struck the water, saying, "Where is the LORD, the God of Elijah?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over. When the company of prophets who were at Jericho saw him at a distance, they declared, "The spirit of Elijah rests on Elisha." They came to meet him and bowed to the ground before him. [53]

The second scriptural reference is 2 Timothy 4:1-8.

> In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage-with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, and I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day-and not only to me, but also to all who have longed for his appearing. [54]

I find both passages very powerful and both capture the essence of leadership development. I believe that younger people, especially younger women, are not traditionally welcomed into the ministry or the pulpit by members of the clergy. This must stop! I desire to eliminate these constricting practices, and want to address the issues now.

Clergypersons act as if they own God's scared houses of worship and praise and they refuse to train others. Some older clergymen exclude aspiring clergypersons because of a fear that some of the aspiring clergypersons will eclipse them. It is my desire to create, design, and implement systems that will not only empower but also propel younger

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[53] 2 Kings 2: 1-15 NIV

[54] 2 Tim. 4:1-8 RIV

clergypersons to excel in the ministry. The success of the program will become evident when the trainees eclipse their teacher. I fully embraced the principles of Jesus Christ. I have responded to the call by being a transformative change agent.

The urban landscape presently contains churches that are not involved in the daily plight of their surrounding communities and they are clearly not developing any programs that will create the next generation of leaders. Many of the same urban churches have clergy who are more concerned about their own survival than they are about truly being the Church of Jesus Christ. The Apostle Paul clearly brings us back to the purpose of the call. God calls men and women to the ministry to point people in the direction of Jesus Christ.

2 Corinthians 4:5-12:

> For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," a made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being give over to death for Jesus' sake, so that his life may be revealed in our mortal body. So then, death is at work in us, but life is at work in you. [55]

The next section of this chapter focuses around the historical basis for a model of ministry, coaching to produce transformative leaders.

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[55] 2 Cor. 4:5-12 RIV

Historical Foundation

"This spirit of liberation, unpredictable and untamed, has gripped the African American collective psyche since 1619, the creation time of the new race of people called Negars, coloreds, Negroes, Afro-Americans, blacks and African Americans. That spirit was behind the black women's club movement when it sought to lift up the entire Negro people at the beginning of the twentieth century. W. E. B. Dubois felt some of its power while organizing Pan-African movements. Marcus Garvey channeled some of this spirit of liberation to the roughly two and half million members of the Universal Negro Improvement Association." [56]

The Historical Foundation for my project integrates and fuses various strategies of leadership. I have clearly articulated a synergistic merging, by stating, "I am an ordained minister, employed by non-church related institutions and as a local church pastor. I have also struggled for many years with a workable definition and confess that I previously accepted the term bi-vocational. I now insist that I am a minister at all times and at in all places. A minister cannot be turned on and off at will. Either one is a minister or one is not. I, along with a host of other ministers who are employed by various educational and governmental institutions, used to embrace the concept of separation of Church and State to mean you are not a minister while you are working for the government. This is one of the major issues that I confronted.

The scope of the project is "Coaching to produce transformative leaders." This paper contains two major sections: The first section will trace three areas of Naval

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[56] Dwight N. Hopkins, *Introducing Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 1999), 3.

Chaplaincy: the call, the endorsement, and the oath. The second section will specifically trace the historical development and background of the United Church of Christ, the writer's race and how this shapes his approach to ministry.

Naval Chaplaincy at a Cross Road

The United States Naval Chaplaincy is struggling with the nature and call of military ministry. I am a Reserve Naval Chaplain and the Chief of Naval Chaplains has recently invited critical dynamic and interactive dialogue. All naval chaplains are participating in this rich dialogue. The following the White Letter forms as the basis for this critical conversation. The White Letter is an instrument used for the purpose of creating dialogue. The title of this White Letter, "Nature and Call of Military Ministry" reflects the dual *identity* of military chaplains. Chaplains are *clergy*, certified by a religious faith group to be fully qualified for military service and chaplains are *officers*, who serve at the pleasure of the President. In *The Churches and the Chaplaincy,* Richard G. Hutcheson, Jr., Rear Admiral, CHC, USN (Ret), referred to the military chaplaincy as an institutional duality. He stated:

> The essence of institutional duality is the fact that chaplains are as fully clergy of their own denominations as they are officers of their military service, and they can only function in full and current status with both institutions. The fostering of full understanding of institutional duality will largely be the responsibility of chaplains themselves. It may be tempting for chaplains to take advantage of their physical absence from church structures, their relative freedom from church restrictions, and the financial independence of a government pay check and give little attention to their ecclesiastical authorities. This, however, is a serious mistake. The long-range health of military ministry, and the chaplain's best safeguard against the subordination of religious to military goals, depends on a healthy duality. The chaplaincy will be most effective when both the religious bodies and the military services recognize clearly that chaplains are fully members of both institutions—a unique kind of

officer and a unique kind of clergy—with clear responsibilities in both directions.[57]

Historical Background Of The Department Of The Navy

After authorizing ships and an embryonic Navy Department, [The Continental] Congress directed its attention to the regulations which should govern the new Navy … Thus it happened that from the very beginning … due consideration was given to Divine Services and to the place of chaplains on the larger vessels …[58] January 6, 1776 the Congress passed a resolution which addressed the allotted prize money of naval trophies. Chaplains were mentioned along with the lieutenant of marines, surgeons, pursers, boatswains, gunners, carpenters and the secretary of the fleet. On November 15, 1776 chaplains were authorized a salary of $20.00 per month. Reverends Benjamin Balch and John Mehegan were two of the first chaplains to serve the Continental Navy. Balch recruited two of his twelve children, Thomas and Benjamin, to be a part of ship's company. "William [Balch], was the first chaplain known to receive a commission in the United States Navy [1799-1801] after the present Navy Department was established in 1798."[59] Balch was commissioned 30 October 1799.

Defining the Issues

The path of transformation from laity to clergy to military chaplaincy consists of three distinct steps: the Call, the Endorsement, and the Oath of office. Each step provides

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[57] Richard G. Hutcheson, Jr., *The Churches and the Chaplaincy*, rev. ed. (Washington, DC: U. S. Government Printing Office, 1998), 29.

[58] Clifford M. Drury, *The History of the Chaplain Corps United States Navy, Volume One, 1778-1939* (Washington, DC: Bureau of Naval Personnel Publication 15807, 1998), 3.

[59] Ibid., 5.

us a departure point to explore the respective rights and responsibilities of chaplains associated with each commitment.

The Call

Many faith groups employ some type of symbolic induction, ordination, graduation, church call or installation to spiritual leadership positions to distinguish clergy from laity. For ease of discussion, this White Letter will hereafter refer to this induction, regardless of faith group tradition, as *the call*. Accompanying the call into a position of spiritual leadership are expectations associated with life and conduct. Clergypersons are expected to live a life commensurate with the requirements and doctrinal formulations of the faith group he or she is affiliated with. Other entities outside of the individual's faith group have requirements that clergypersons are expected to adhere to. For example; a) Contingent upon Federal, State and local requirements, clergy may be required to register with a State to perform weddings and other religious acts or rites within the State. b) Some hospitals require proof of clergy status before granting a clergyperson permission to visit patients. c) The IRS has specific guidance regarding clergy tax issues, self-employment tax, and social security.

The call to spiritual leadership positions requires a commitment to moral conduct that is above reproach both to the ordaining body as well as other agencies. It is important to remember that the call is the first or foundational step as a person moves from the ranks of laity to clergy and the first step in becoming a military chaplain.

The Endorsement

This is the step that links the civilian clergyperson to the military. The authority for ecclesiastical endorsement resides in Title 10, United States Code, Sections 532 and 591 and Executive Order 9397. The certification of a chaplain by an ecclesiastical endorsing agency in compliance with Department of Defense Form 2088 (May 93) is an essential element of a chaplain's professional qualifications and their military personnel record. Some chaplains are endorsed by an organization that is not their faith group. Therefore, the government recognizes the distinction between the faith group and endorsing agency.

The designated official, authorized to represent the respective faith group, will attest that the chaplain applicant meets the following criteria:

1) The candidate is a fully qualified clergy person of a certifying faith group;
2) The candidate is willing to support directly or indirectly the free exercise of religion by all members of the Military Services, their dependents, and other authorized persons;
3) The candidate is educationally qualified;
4) The candidate meets physical standards and is otherwise qualified to serve as a commissioned officer.[60]

Once the endorsement process is complete, the chaplain is ready to take the final step in the process, the oath of office.

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[60] Department of Defense Directive 1304.19 (Washington, DC: United States Government Printing Office, 1999), 32.

The Oath

The moment an individual has legally accepted a commission as a Regular or Reserve officer in the Navy and has executed the oath of office, he or she has acquired a new legal status, one that continues until it is terminated through a specific, legally authorized process. The legal status attained through commissioning entails both authority and responsibility. Those who take the oath of office are legally bound to uphold it.

> I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter: So help me God.

Discussion

Institutional Duality

Officers serve at the pleasure of the President and no terminal dates are established for their commissions. SECNAV, by virtue of his authority to act for the President, may establish such criteria . . . as deemed necessary for the maintenance of a sound officer corps . . . It is Department of the Navy policy to promote the readiness of the Naval Service by maintaining authorized strength levels in each grade and competitive category and by maintaining the highest standards of conduct and performance in the officer corps.[61] The purpose of maintaining standards for an officer corps is to: "sustain the traditional concepts of honorable military service and special trust and confidence placed

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[61] Secretary of the Navy Instruction 1920.6B (Washington, DC: Bureau of Naval Personnel, 1998), 55.

in commissioned officers." [62]The standards essential to the maintenance of a sound officer corps are as follows: leadership, proficiency, properly discharging the duties expected of officers of the member's grade and experience, maintenance of professional credentials and competence, demonstrated levels of service, professional and personal conduct, conformity with prescribed standards of dress, weight, personal appearance, or military deportment. [63]

Each chaplain is a naval officer and is therefore responsible for the maintenance of professional credentials and competence mandated by one's religious faith group, one's endorsing organization, *and* the Department of the Navy. Hutcheson 's understanding of institutional duality challenges each chaplain to comprehend the gravity of the responsibility inherent in one's call, one's endorsement, and one's oath. Describing individual responsibility from the perspective of naval service, Admiral Hyman G. Rickover said:

> Responsibility can only reside and inhere in a single individual. You may share it with others, but your portion is not diminished. You may delegate it, but it is still with you. You may disdain it, but you cannot divest yourself of it. Even if you do not recognize it or admit its presence, you cannot escape it. If responsibility is rightfully yours, no evasion, or ignorance, no passing the blame, can shift the burden to someone else. Unless you can point your finger at the man who is really responsible when something goes wrong, then you never really had anyone responsible. [64]

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[62] Ibid.

[63] Ibid.

[64] Vice Admiral William P. Mack, U. S. Navy (Retired) with Captain Thomas D. Paulsen, U. S. Navy, *The Naval Officer's Guide*, 9th ed, (Annapolis, MD: Naval Institute Press, 1983), 169.

Responsibility then, is an intrinsic element of the chaplain's institutional duality, and compels each of us to consider anew what it means to serve "At the pleasure of the President" and to be "Certified by a Religious Faith Group."

I am ordained and endorsed by the United Church of Christ to serve in the United States Naval Reserves. The Naval Chaplaincy is undergoing a highly reflective process. The shift in leadership is refreshing and will provide avenues for change and a much-needed breath of fresh air.

I am also Black male. The United Church of Christ and I were born in the same place Cleveland, Ohio in the same year 1957. The UCC was founded in 1957 as the union of several different Christian traditions: from the beginning of its history, they were a church that affirmed the ideal that Christians did not always have to agree to live together in communion. The UCC motto—"that they may all be one"—is Jesus' prayer for the unity of the church. The UCC is one of the most diverse Christian churches in the United States. The United Church of Christ is a predominately white denomination.

The United Church of Christ (UCC) is a denomination that reflects the pluralistic story of American Protestantism. Created in 1957, it is known for bringing together ecclesiastical bodies rooted in English Puritanism, American frontier revivalism, and German religious history. It takes seriously the calling of Christians to oneness in Christ and participates actively in the contemporary ecumenical movement. The prayer of Christ "that they may all be one" is central to its self-understanding. [65] Louis Gunnemann, who has written about this young denomination in *The Shaping of the United Church of Christ,* notes:

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[65] Barbara Brown Zikmund, ed., *Hidden Histories*, (Cleveland, OH: United Church Press, 1984), ix.

> The formation of the United Church of Christ was a venture of faith, a response to a vision created out of the heritage of the past and in the context of new responsibilities. To know the beliefs, movements and events comprising that history is to begin to accept ownership and to be shaped by it. [66]

In UCC historical work, therefore, one commonly finds a careful balance between the "four stream History, however, as with many academic ventures, sometimes gets into habits. Popular patterns of interpretation prevail for a time and then "revisionists" come along and new interpretations emerge. "What actually happened" does not change; it is simply seen with new eyes and shared with new understanding. History is organic; it grows and flowers, it dies and goes back to seed. It needs tending, like a garden, to produce its best blooms. Sometimes it benefits from fertilizer. At other times careful pruning and even the grafting of old branches on to new stock will revive its beauty.

The United Church of Christ organizes its history around the legacy of the Congregational Christian Churches and the Evangelical and Reformed Church. These two denominations, which were themselves the result of earlier unions, provide the raw s which become one"—Congregational, Christian, Evangelical, and Reformed. Church people have come to expect that each tradition will receive its "one quarter time." But this is a distortion of history.

What happens when historical orthodoxy governs the exploration of the past? First, some parts of the history are lost forever when only half the story is told. Certain individuals and groups remain invisible. After a time they seem to have never existed or certain events seem to have never happened. The histories of women and of many racial and ethnic groups do not fit into the scope of historical orthodoxy, and they are forgotten

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[66] Louis H. Gunnemann, *The Shaping of the United Church of Christ* (New York: United Church Press, 1977), 197.

or selectively remembered. Often those who were on the losing side of controversies are not given fair treatment.

Second, when historical orthodoxy prevails, the methods used to retrieve historical information and the types of research deemed legitimate are consciously and unconsciously limited. In some instances the oral traditions and unofficial memorabilia of a group are ignored because they fail to fit scholarly criteria. Again, the experience of ethnic groups or of peoples marginal to the dominant history is overlooked because it exists in stories and songs and languages foreign to the researcher. In such cases certain types of historical material are not recognized as being important.

Third, when historical orthodoxy dominates, typical research sources (such as letters, diaries, and journals) are read from only one perspective. Good history, however, approaches such materials with an open mind. For example, the records of missionaries contain profound insights into "native" world views and values. If these materials are read only through "white" or "colonial" eyes, the history of mission and the church is distorted. When they are examined from the standpoint of mission recipients, the picture changes.

Fourth, when historical orthodoxy governs the approach to materials, current events and special movements seem to emerge unrelated to any historical context. Yet few things in the church exist without some previous expression. The legacies of contemporary special interest groups are grounded in histories that need to be discovered and understood. But when historians settle into standard ways of "seeing" the past, the sources of contemporary change are difficult to discern.

History is not always neat and fair. And the UCC history is more complex than the historical orthodoxy that informs its self-image. The United Church of Christ is an extremely pluralistic and diverse denomination that is nourished by many "hidden

histories." These important stories out of its past do not appear within the traditional fourfold history. Yet, as Gunnemann says, only when church people know the beliefs, movements, and events that make up their history will they be able to accept ownership and be shaped by that history.

Hidden Histories in the United Church of Christ attempts to move beyond UCC historical orthodoxy. The hidden histories of the United Church of Christ are unknown. They need to be preserved and adequately shared within the denomination to enable ownership. This book seeks to expand knowledge about the diversity of contemporary church life. It will especially stretch leaders in their understanding of the UCC. It connects the United Church of Christ with some significant developments in American religious and ethnic history. More chapters could have been included, but this is a beginning. Another book exploring the histories of the Chinese, Hispanics, Hawaiians, and others could be developed. [67]

Percel O. Alston, who was General Secretary of the Division of Christian Education, United Church Board for Homeland Ministries, authors chapter two of *Hidden Histories.*

It is commonplace to read in the historical writings on the United Church of Christ about German immigrants who came to American shores seeking economic well-being. They established the Reformed Church in America in the eighteenth century and the Evangelical Synod of North America in the nineteenth century. It is equally commonplace to read about the Pilgrims who left their homes in England in quest of religious freedom. They landed at Plymouth Rock in 1620 and subsequently established the Congregational

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[67] Zikmund, *Hidden*, ix.

Churches. A fourth stream fed into the formation of the United Church of Christ: the Christian Church, the first indigenous American denomination.

The Christian Church itself resulted from a "flowing together" of three different groups, in Virginia, New England, and Kentucky. These groups all had strong feelings about democracy in church government and the importance of Christian character for church membership and agreed that denominational concerns and labels were unnecessary. They took the simple name Christian. [68]

Life in nineteenth-century America was not simple, however. In the South, where there were many Christian churches, blacks were influenced by this movement. The Afro-Christian Connection began even before the Emancipation Proclamation. The story goes back to Providence Church in Chesapeake, Virginia, which was established in 1852 by free black persons. Most Afro-Christian history, however, documents the movement of black people from the slave balconies of the white churches in North Carolina and Virginia to an abandoned cabin, stable, or "bush arbor." Whatever else may be said about African people, they are notoriously religious. African scholar John S. Mbiti writes that it is never correct to speak of any one African religion. Africa throughout its history has been replete with a wide variety of religions that shape the lives of its people. [69]So it is not surprising that after the Civil War former slaves of African descent developed their own indigenous religious response to the God of their ancestors in ways appropriate to their needs in their new environment. The founders of the Afro-Christian Connection did not assimilate completely the Christian religion of their slave masters because they were not welcomed

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[68] John S. Mbiti, *African Religion and Psychology* (New York: Doubleday, 1970) 47.

[69] J. Taylor Stanley, *Conference on Church History* (Burlington, NC: Southern Conference Bureau of Naval Personnel, 1977), 17-23.

into the established Christian household of faith and because they yearned for the religious experience of their forebears.

It is not surprising, therefore, that "when the war closed in the spring of 1865, Blacks began almost immediately to organize churches of their own, after the Master's after the white Christian churches, they developed their own idiom, style of preaching, liturgy, and worship, which still prevail in many of the one hundred fifty original Afro-Christian churches. [70] Soulful preaching from scriptural passages, long-meter hymns, ardent rhythmic prayers, Negro spirituals, and later, gospel songs were all part of the joyful, shouting services of worship in Afro-Christian churches.

Early History

Afro-Christian churches experienced rapid growth and development in North Carolina and Virginia during the decade after the Civil War. The Southern Christian Convention made a paternalistic response of conscience to its black sisters and brothers by appointing three white ministers—W. B. Wellons, J. W. Wellons, and H. B. Hayes—to assist the "Colored brethren" in organizing churches of their own and in organizing the Colored Conferences in keeping with the Cardinal Principles of the Christian platform. [5] These men were widely accepted by the early Afro-Christians and gave instructions in the licensure of the first black preachers and the ordination of black ministers. They helped to establish the Colored Christian Conference (predecessor of the Afro-Christian Convention), founded several black churches, and became their pastors. As "fraternal messengers" from the white Christian Convention they attended sessions of the Colored

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[70] J. Taylor Stanley, *A History of Black Congregational Christian Churches in the South* (New York: Pilgrim Press, 1978), 50-54.

Christian Conference during the first decade of its participated in discussions and transactions. A major influence of these three ministers can be seen in the theological and doctrinal principles rigorously adhered to by Afro-Christians. These principles were taken verbatim from the Five Cardinal Principles of the Christian Church. [71]

Apart from the Bible these Principles, which are given below, provided the most essential basis for church polity, discipline, preaching, and teaching.

- Jesus Christ is the only head of the Church.
- Christian is a sufficient name for the Church.
- The Holy Bible is a sufficient rule for faith and practice.
- Christian character is a sufficient test for Church membership and fellowship.
- The right of private judgment and the liberty of conscience are rights and privileges which should be accorded to and exercised by all.

By 1867, under the guidance of the North Carolina Conference, a conference of Negro people was formed and named the Colored Christian Conference. When the Colored Christian Conference convened at Christian Chapel in Wake County, North Carolina, in 1873, twenty-seven ministers were listed. At the same meeting a new conference was recognized in Eastern North Carolina, and it was decided that the name of the Colored Christian Conference be changed to the Western North Carolina Colored Christian Conference. In the same year a group of Afro-Christians in Virginia met at Mount Ararat Church in Suffolk, Virginia, to form the Virginia Colored Christian Conference. Here again, the Reverends J. W. Wellons, H. B. Hayes, and W. B. Wellons were present as "fraternal messengers" from the white Southern Christian Convention. Six

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[71] D. T. Stokes and William T. Scott, *A History of the Christian Church in the South* (Elon, NC: Elon College Press, 1973) 23.

churches, two ordained ministers, and six licentiates of the Afro-Christian Connection participated in this organizing effort. [72]

It is remarkable that within a decade after the Civil War ended this small group of former slaves, many of whom could not read or write English had moved out of the "Nigger" balconies of their former white masters' churches, established more than fifty churches, organized three conferences, and ordained forty ministers in North Carolina and Virginia. With a minimum of technical assistance from their white Christian counterparts, the Afro-Christians demonstrated that what they may have lacked in formal education and material resources, they compensated for by their faithfulness and dogged determination to develop and expand a Christian Church that captured and perpetuated something of the glow and exuberance of the African religious experience.

Worship

Preaching was central in the service of worship in Afro-Christian churches. It consisted of exegesis of biblical texts and vivid stories of biblical characters and racial oppression. The preacher did not always make application to the broad social issues of the times, but application was always made to what was perceived as personal Christian morality and ethical behavior. In this regard the Afro-Christian preacher was as severe as any New England Puritan. No Afro-Christian preacher would conclude a prayer or sermon without sounding a clear eschatological note of hope. The congregation never departed without being assured that despite the oppression, the suffering, and the pain experienced daily in this life, joy will surely come in the morning. The following quotation is a classic

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[72] Milo True Morrill, *A History of the Christian Denomination in America, 1794-1911* (Dayton, OH: Christian Publishing Association, 1912), 270.

example of the expressions of hope with which Afro-Christian preachers concluded their sermons:

> But things will be alright bye and bye
> Bye and bye, when I come to press my dying pillow
> After while, when I'm done climbing the rough side of the mountain
> After while, when the big bell tolls in Zion
> Bye and bye, when I've prayed my last prayer and sung my last song
> Bye and bye, when I've come down to the chilly stream of the Jordan
> to pull off mortality and put on immortality
> I'm going to be done with the troubles of this world
> I'll hear the welcoming voice of Jesus saying, "Come ye blessed of
> my Father. You have been faithful over a few things. Now I'll make
> you ruler over many." [73]

A typical prayer handed down orally from generation to generation and usually a part of the worship service every Sunday morning went like this:

> This morning, our heavenly Father,
> It's once more and again, that a few of your handmade servants
> bow humbly before your throne of grace.
>
> We come before you this morning,
> not for form nor fashion
> not for outside show to the world,
> But to confess our sins as wayward children
> and to ask you to forgive us and
> try us one more time.
>
> We want to give you some humble and sincere
> thanks, O God, for waking us up this morning
> with your finger of love.
> We want to thank you for waking us up in
> time and not in eternity.
> So that our bed was not our cooling board
> and our covers were not our winding sheet.
> We want to thank you this morning, Holy Father,
> for articulation of speech and the blood
> that still runs warm in our veins.
>
> We want you to come by here this morning, O Lord,
> and baptize us with the Spirit from on high,
> Bless the preacher who shall stand in the

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[73] Robert J. Alston, *Things That Matter Now* (Sermon, 1945).

shoes of John this morning,
Lower him in the deep treasures of your love,
Crown his head with wisdom and give him
the utterance to call sinners to repentance.
Visit the sick in their affliction, and cool their
scorching fevers,
raise them up from their beds of suffering and pain,
Visit the prisoners and care for the dying
and I will be careful to give you the praise.
This is my prayer. Amen and Thank God.

This prayer, as well as the preaching and singing, was of high emotional intensity so characteristic of the African dance and music. Preaching and singing were always punctuated with loud amens and shouts of joy. [74]

Education

During the early years of Afro-Christian formation a deep and abiding concern for the education of ministers and laypeople of the churches was paramount. The yearning for an educated and enlightened ministry reached its fruition in the period from 1871 to 1873, when the Conferences of North Carolina and Virginia decided to tax each member ten cents a year to purchase a site and build a school at Franklinton, North Carolina. This action proved to be the most significant event of the Afro-Christian Connection. [75]

The post-Civil War South was very poor. The economic condition of the ex-slaves was even more desperate but not so much as to dim the vision of a people whose determination to build a school far exceeded their economic means. By 1880 the Afro-Christians, assisted by modest contributions from Christian Church members in the North,

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[74] Percel O. Alston, "The Afro-Christian Connection" In *Hidden Histories*, edited by Barbara Brown Zikmund (Cleveland, OH: United Church Press, 1984), 26.

[75] Stanley, *History*, 62.

had raised enough money to purchase land, erect a building, and move to the new location.

The American Christian Convention took a firm hand in governing the Franklinton School. It appointed a Board of Control to manage the affairs of the budding institution and sent George Young, a young, white minister of the Eastern Christian Conference of New York, to serve as the first principal. A prominent black minister, Henry E. Long, became his assistant. The school was incorporated in 1883 under the name of Franklinton Literary and Theological Christian Institute. During its early years the Institute attracted more than two hundred students, ranging in age from five to forty-five. Fathers, mothers, and children often attended as families, studying a wide variety of subjects from the alphabet to Latin, algebra, physiology, and theology. None was turned away, no matter how poor.

Letters published in the Herald of Gospel Liberty, a publication of the American Christian Church, indicate that widespread interest and support existed among northern white Christians for this pioneering effort in black education and leadership training at Franklinton. [76]

After visiting Franklinton, the Rev. John G. Wilson, of Philadelphia, wrote: "The school building occupies the most eligible site in the area. The ground is sufficiently elevated to command a prospect of the entire village, and large enough for the building of a first-class college and campus which it may become someday. At all events it bids fair to attain the rank of the Literary and Theological Institute of the North Carolina and Virginia African Conferences of the Christian Denomination."

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[76] Ibid., 63-68.

The Rev. W. G. Clements, pastor of a white Christian church in Wake County, wrote in a letter to the Herald of Gospel Liberty:

> For some of the brethren and sisters of the North who have given material aid to the Colored Christians of North Carolina, I thought it might be of interest to those donors to know that the Lord was blessing their efforts to do good. Having been raised up among the Colored people, and having watched their progress since the Civil War, I think I can speak advisedly as regards their improvements, and I do not hesitate to say, when we take into consideration the means at their command, they have made fair improvements. There is much ignorance among them yet, but where they have had an opportunity of going to school they have generally learned very well. . . . Those who have given their money to this institution of learning [the Franklinton School] have done a great work.

Another white visitor to Franklinton, the Rev. D. L. Putman, wrote:

> This school is no longer an experiment. A fine location, suitable buildings and three years of school, in which there has been with each successive year an increasing interest and a permanent growth in numbers, have placed Franklinton permanently among the institutions that be. The work done has been excellent, equal to that of any institution of its character and advantages. The proficiency made in the studies in academic and theological departments has been highly commended. The Franklinton School is a great power for good.

Fourteen years after George Young arrived to serve as the first principal of the Franklinton School his assistant, Henry E. Long, became the first black president. From 1904, and following great progress was made under Long's able and inspiring leadership. The Afro-Christian Conferences of North Carolina and Virginia gave one thousand dollars to purchase a new site for the school, now called the Franklinton Christian College. Gifts from the Northern Christian Churches and the Afro-Christian Churches were used to erect buildings. The years between 1905 and 1930 were the golden years of Franklinton Christian College. Although it never achieved the full status of college by reputable standards, it provided the essential education and training for pastoral and lay leadership

for the Afro-Christian Church. Franklinton also provided strong institutional support for the substantial growth in the number of churches and membership in North Carolina and Virginia, without which the organization of the Afro-Christian Convention would have been impossible. [77]

In an eloquent address to the Afro-Christian Convention in 1916, the Rev. Smith A. Howell, who later became the president of Franklinton Christian College, articulated the importance of Franklinton and the necessity for an educated ministry.

> The Schoolhouse is the foe of ignorance whether in or out of the pulpit. Rapid intellectual advancement of the pew is an imperative call for a trained ministry. Is the calling of the ministry of less dignity and importance than the call of such honorable professions as law, medicine, etc.? Possessing the opportunities so earnestly desired by our fathers, what justifying excuse is there for a lack of intellectual training on the part of the ministry of today? We are persuaded that our ministry is so well aware of these truths that no argument is needed to enforce the ammunition to scrutinize with care the candidates for admission to our Conferences and insist on a high standard of qualifications. The future of our church largely centers upon the School of Theology at Franklinton Christian College. This school is to be considered the theological center from which goes a trained ministry. There is an imperative need that there be a thorough awakening to this truth. Our plea is for an educated ministry! An educated ministry!! An educated ministry!!! On this the respectability and influence of our church depends. [78]

When the school closed in 1930, in the depths of the depression, a dream was shattered and the hope for an educated Afro-Christian ministry was lost for many years to future generations. Afro-Christians had no way of compensating for this loss. They were denied access to Elon College, the prominent educational institution of the white Southern Christian Convention. Bricks Junior College, in Enfield, North Carolina, an institution

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[77] Ibid., 71-72.

[78] Percel O. Alston, "Notes on the Eastern Virginia Conference of the Congregational Christian Churches of the Convention of the South," (Newport News, VA: Southern Convention Press, 1951).

established by Northern Congregationalists, through the American Missionary Association, for the education of black Americans, had also closed. After the merger of the Congregational and Christian Churches, in 1931, theological seminaries were open to blacks, but few were considered to be qualified for admission. In the absence of an educational institution of their own, many Afro-Christians reverted to a mischievous anti-intellectualism and spiritualism to compensate for their lack of formal training.

Compare these words of the Rev. J. J. Farmer to the Eastern Virginia Conference of Afro-Christian Churches in 1946, with those of the Rev. Smith A. Howell, quoted above:

> All I have heard at this annual meeting is education. Education! I'm sick and tired of hearing about it. I want to hear about Jesus. He's the source of my salvation, not the college or seminary. I want to tell you that you can go to the college and you can go to the school, but if you ain't got the religion of Jesus, you're an educated fool. [79]

This burst of anti-intellectualism received some loud applause but did not go unchallenged. The Rev. Zanda P. Jenkins, a new breed of Afro-Christian minister, with college and seminary training, eloquently challenged what he called "that anti-education garbage unfit for consumption by those who love Jesus and care about His Church." Although the educational level of the pastoral leadership and membership of the former Afro-Christian Churches within the United Church of Christ has improved substantially, many churches continue to bear the tremor of the closing of Franklinton Christian College.[80]

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[79] Morrill, *History*, 271.

[80] Alston, "The Afro-Christian," 30.

The Afro-Christian Convention

In May 1892, at Watson Tabernacle, New Berne, North Carolina, the various black conferences organized into the Afro-Christian Convention. By that time the Eastern North Carolina Conference had become the Eastern Atlantic Christian Conference; the Western North Carolina Conference had returned to its original name—the North Carolina Colored Christian Conference. The Eastern Virginia Conference continued under the same name. [81]

Two other conferences had come into being the Cape Fear Conference, which eventually faded out of existence, and the Georgia-Alabama Colored Christian Conference, organized in 1887. In 1910 the Lincoln Conference was formed by mutual agreement with the North Carolina Colored Christian Conference and a group of churches located in the Burlington, North Carolina, area. In 1912 the Pennsylvania, New Jersey, and New York Christian Conference was organized. By 1916, according to the oldest minutes of the convention that have been found, there were seven conferences, four mission churches in British Guyana, South America, and one mission church in Trinidad, British West Indies. [82]

The Afro-Christian Convention experienced significant growth and expansion under the able leadership of the Rev. Smith A. Howell, who was elected president in 1914 and served in that office for twenty years. During this period the number of churches grew to more than 150, with a membership of 25,000. Included in the Convention were 185 ordained ministers and licentiates; 150 Sunday schools and Christian Endeavor Societies;

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[81] Stanley, *History*, 57-60.

[82] Ibid., 61.

more than 12,000 Sunday school pupils; several Sunday school conventions; a Woman's National Home and Foreign Missionary Convention, which organized and trained the women of the church; and an active Afro-Christian Publishing Association, which was based in Franklinton, North Carolina, and served the churches and organizations of the Convention. [83]

Black Congregationalism

Before the organization of the Convention of the South, an earlier union of black Congregationalists and Afro-Christians, the Afro-Christian Convention operated virtually independently of both the Christian Church and the Congregational Churches, despite the Christian and Congregational merger of 1931. Afro-Christians separated from their black Congregationalist sisters and brothers and from their white Christian counterparts for different reasons.

Black Congregationalists were beneficiaries of the education, acculturation, and religious orientation of the American Missionary Association (AMA), whereas Afro-Christians were the victims of neglect by their white Christian counterparts. The AMA schools founded for the education of blacks in the South were oases of racial goodwill in an otherwise hostile, white racist society. The late Dr. Charlotte Hawkins Brown, distinguished president of the black Palmer Memorial Institute in Sedalia, North Carolina, used to describe her school as "a little hunk of New England Congregationalism in the deep South." Black Congregationalists identified freely with New England Congregationalism, and for many years they were considered objects of mission by the Congregational Church.

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[83] Ibid., 138-139.

Afro-Christians had no such sense of identity with the white Christian Church. They had no alternative but to build their own church connection. Even after the organization of the Convention of the South, black Congregationalists remained virtually separated from Afro-Christians by maintaining their own separate Associations. As late as 1957, at an annual meeting of the black Western North Carolina Association of Congregational Churches, the Rev. W. M. McRae reminded the Superintendent of the Convention of the South, Dr. J. Taylor Stanley, that "we are not Christians, and despite your efforts to make us so, we remain American Congregationalists." [84]

The Convention of the South

In 1941 there were 106 black Congregational churches, scattered throughout the South in eleven states, with a total of 6,975 members; there were 129 black Christian churches, concentrated almost entirely in North Carolina and Virginia, with a total of 12,640 members. Comparisons between Black Christian and Black Congregational churches in the South were inevitable. The average membership of a Congregational church was sixty-six; average membership of a Christian church was ninety-nine. Nearly all Congregational pastors had had at least some college and seminary training; many had both college and seminary degrees. Very few Christian pastors had training above the high school level; none had completed requirements for a seminary degree. The Congregationalists had had large financial assistance toward ministers' salaries and church buildings and facilities, as well as opportunity for liberal educational and religious training in church-related schools and colleges, conveniently located throughout the South. The Black Christians paid the meager ministers' salaries themselves, built their own churches,

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[84] Alston, "The Afro-Christian," 32.

and developed their own church organizations, with very little encouragement, financial or otherwise, from their white Christian neighbors. [85]

The birth of the Convention of the South of the Congregational Christian Churches, in 1950, was pivotal in the history of the Afro-Christian churches. Up to this point Afro-Christians had not only operated virtually independently of the Congregational Christian denomination but also had had little contact with black Congregationalists. Under the able and sacrificial leadership of J. Taylor Stanley, the Convention of the South was organized in Greensboro, North Carolina. This organization brought together all black Congregationalists and Afro-Christians in the South, from Virginia to Texas. A few Afro-Christian churches in New Jersey and New York were also included. For the first time a mechanism for the inclusion of Afro-Christians in denominational life and work was in place. Even though the divisions between Afro-Christians and black Congregationalists persisted among the older generation, the young people began to discover a common Congregational Christian identity through Pilgrim Fellowship, youth rallies, and youth camps and conferences. By the mid-1950s the new generation of Afro-Christians was reclaiming the aspirations for higher education that was characteristic of their forebears who had founded Franklinton Christian College. The adults began to identify with the denomination through Woman's Fellowship and Layman's Fellowship groups that were keyed into national programs. Christian education training institutes and workshops and pastor training events contributed to a new level of consciousness and a sense of common identity.

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[85] Stanley, *History*, 119.

Another event that facilitated the transition was the merger of the remnants of Franklinton Christian College with Bricks Junior College, in the early 1950s. This new conference center, Franklinton Center at Bricks, North Carolina, provided the institutional support for the training of pastors, youth, and adults of Afro-Christian and Congregational backgrounds. At Franklinton Center, Afro-Christians were grounded in the history, heritage, theology, and mission of the Congregational Christian denomination. Church school superintendents and teachers were introduced to denominational curricula and taught how to use them creatively. Increasingly, new patterns of thinking, feeling, and behaving appeared. "Congregational Christian" began to replace "Christian" on the bulletin boards of the churches, Pilgrim Fellowship replaced Christian Endeavor Society, the Kansas City Statement of Faith began to replace the Five Cardinal Principles of the Christian Church, and in some instances the assortment of "Christian" hymnals were replaced by the Pilgrim Hymnal. [86]

The United Church of Christ

Throughout the 1950s the Convention of the South moved toward becoming a self-supporting and self-directing conference of black Christians and Congregationalists. In 1957, when the Evangelical and Reformed Church and the Congregational Christian Churches formed the United Church of Christ, there was concern that the new denomination be inclusive as to race and previous religious and cultural background. The UCC constitution, adopted in 1961, insisted that all conferences and associations include all churches within stated geographic bounds. This decision fragmented the Convention of the South.

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[86] Alston, "The Afro-Christian," 33.

Most of the churches of the Convention of the South became part of the Southern Conference of the United Church of Christ when it organized in 1965. Thirty-two churches from the Convention eventually related to five other conferences within the new denomination. Although this inclusiveness was right in the minds of many Afro-Christians, it made it even more difficult to keep the Afro-Christian tradition alive. [87]

The Afro-Christian Legacy

From the beginning of Afro-Christian church life, immediately after the Civil War, until the formation of the United Church of Christ, Afro-Christian churches preserved their essential character. This legacy can be summarized in four statements: They were fiercely independent; they maintained simple organizations; they upheld the centrality of Christ; and they preserved the African idiom. Afro-Christian churches and leaders guarded their independence and autonomy with great zeal. Unlike many of their Congregational sisters and brothers, who had become dependent on subsidies for pastoral leadership and church buildings, Afro-Christians graciously declined such subsidies in rigorous regard for their pride, dignity, and independence. Until recently, they rejected aid from the denomination, fearing that help from sources other than local church members had strings attached that might infringe on their freedom and autonomy. They were suspicious of centralized ecclesiastical authority located in the conference, convention, or national bodies. As a consequence of such zeal for independence, Afro-Christian churches suffered a lack of educated pastoral leadership and adequate facilities.

Afro-Christians were deeply committed to fellowship and covenant while at the same time insisting on autonomy and independence. Annual meetings of Afro-Christians

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[87] Stanley, *History*, 138-39.

showed this paradox. Heated debates revolved around the authority of the Conference over local churches. But the high quality of fellowship at worship and at meals sustained a deep and abiding sense of covenant that usually led to consensus.

Organization, worship, and mission in Afro-Christian churches were simple, never complex. Informality characterized these structures. The deacons in charge of the church's affairs were ordained for life. The chairperson of the board usually remained in that office until death. The essential role of the pastor was to preach, care for the sick, and bury the dead. Complicated, formal processes of planning were conspicuous by their absence. The congregation met to transact business when urgent matters required action by the membership. Otherwise, the congregation trusted the deacons to "fix it." Members of the congregation were informed on essential matters and often voted during the regular worship service, which usually followed this pattern:

Prayer and Praise Service
Opening Congregational Hymn
Prayer
Hymn
Scripture
Negro Spiritual
Deacon's Prayer
Negro Spiritual
Announcements
Congregational Hymn
Sermon
Opening Doors of the Church (music)
Poor Saints' Offering
Regular Offering
Pastor's Remarks
Closing Hymn
Benediction

Such worship services moved at a slow pace, with little regard for a time to begin and end. It was not uncommon for a service to last three hours.

The preaching, teaching, music, liturgy, and mission of the Afro-Christian churches all evolved out of the affirmation that Jesus Christ is the only Head of the Church. Sometimes this Christocentric rhetoric got in the way of the formation and pursuit of an explicit social vision. Furthermore, the rhetoric was not always matched by the behavior and attitudes of the deacons, who ruled with an iron hand. Even charismatic pastors sometimes forgot the first Cardinal Principle as they led the "flock."

The Christocentric affirmation of Afro-Christians was not only a theological focus, but also served as a mechanism for the containment of overly aggressive and assertive pastors and deacons. When a pastor or deacon exceeded the limits of power and authority, he was reminded by members of the congregation that "Jesus Christ is the Head of this church, not you."

The preaching, singing, and shouting in the Afro-Christian churches were related to African experiences. The preaching and singing looked back to African chants; the shouting was closely akin to African dance. The feeling aspect of religion dominated. One of the gifts that Afro-Christians brought to the Convention of the South, and subsequently to the United Church of Christ, was their capacity to feel religion and express the same with fervor and great joy.

Great changes have and are taking place in the former Afro-Christian churches. Their relatively small numbers and limited geographical focus precluded their high visibility in the formation of the United Church of Christ. The unique character of these churches, however, continues to provide an invaluable presence.

With the formation of the United Church of Christ, Afro-Christians, by and large, accepted the mandate to become an integral part of the new denomination. They have

contributed to the rich pluralism, social vision, viable congregational polity, and "soul" of the United Church of Christ. [88]

Percel O. Alston carefully chronicles the emerging Christian Church of the South that would become of apart of the United Church of Christ. The United Church of Christ has been on the cutting edge in terms of attempting to address many of the racial, social justice, political, sexual orientation issues of the day. However, E. Franklin Frazier, reminds us of the infamous middle passage. "The period of dehumanization was followed by the 'middle passage', the voyage across the Atlantic Ocean to the slave markets of the West Indies and finally the indigo, tobacco, and cotton plantations of what was to become later the United States. [89] Franklin also says, "Unfortunately, we do not possess very detailed records on the religious behaviour of the Negroes who became converts to Christianity through the missionary efforts of the Society. (Society for the Propagation of the Gospel) nor did the missionaries who worked under the auspices of the Moravians, Quakers, Presbyterians, and Catholics leave illuminating accounts of the response of the Negro slaves to their efforts. [90]

The Congregational Church represents the Northern section of the United States Franklin quotes Carter G. Woodson, "In the North as in the South a number of Negro preachers had acquired some distinction and had predominantly white congregations. Among these was Lemuel Haynes, the illegitimate child of a Negro and a white woman who was born in Connecticut in 1753. He took the name of a white benefactor who took him in his house when he was abandoned by his mother. Haynes grew to manhood in

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[88] Alston, "The Afro-Christian," 36.

[89] E. Franklin Frazier, *The Negro Church in America* (New York: Schocken Books, 1964), 2.

[90] Ibid., 7.

Massachusetts after having been bound out as a child of five months. It was in the home of this man to whom he was bound out that he first read the Bible and conducted the family prayers. He was licensed to preach in the Congregational Church and served in a number of churches in New England. [91]

The average American history student learns about William Lloyd Garrison and the Quakers as the leaders of the antislavery cause. How many hear about the "evangelical" abolitionists or the American Missionary Association (AMA) and its predecessors, the Amistad Committee and the Union Missionary Society (UMS), covering the years 1839 to 1878? Garrison's periodical, The Liberator, had perhaps two thousand subscribers at its height, whereas The American Missionary, organ of the AMA, was read by twenty thousand church members. Garrison's repute is helped by the glowing biography written of him by his children and by the fact that The Liberator was preserved by the Boston Public Library and has been available for reading during these one hundred plus years. The AMA had no central repository for its archives. Its papers were sent to Fisk University, where they were stored in a room with an open window. Ten percent of them were destroyed by weather. In 1969 the papers were removed from Fisk for microfilming and were then housed temporarily in the newly created Amistad Research Center, which occupied several rooms of the Dillard University library, in New Orleans. In 1973 the United Church Board for Homeland Ministries relinquished control of the Center to a private board, on which it maintains only a minority presence.

The AMA was founded by leaders of both races who had much in common: All were political abolitionists, members of the Liberty and the Free Soil parties; all were

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[91]Carter G. Woodson, *The History of the Negro Church,* 2nd Ed. (Washington, DC: Grove Press, 1921), 73.

opposed to colonization (the return of blacks to Africa); and all were church members of liberal communions. Most of the whites were Congregationalists. The blacks were Congregational or Presbyterian ministers. All believed in the equality of the races and insisted on integration in their activities. In this they stand in contrast to Garrison and his followers, who talked and wrote much about freeing the slaves but used blacks only in servile positions in the office or as oratorical performers on the lecture circuit. Even most of the Quakers, who historically have high marks as antislavery workers, were not comfortable enough in their race relations to admit black members into their societies.

Among its officers and members the AMA counted persons of stature in public and private life: the vice president of the United States, the governors of Massachusetts and of Connecticut, members of Congress, ministers of the gospel, and a state supreme court justice, all of whom were white. Its black members included newspaper editors and publishers, leaders of the Negro Convention movement, authors, members of Congress, ministers of the gospel, and a state supreme court justice "men of mark," as Lewis Tappan called them. [92]

The AMA was established because two older ecumenical bodies, the American Home Missionary Society (AHMS) and the American Board of Commissioners for Foreign Missions (ABCFM), refused to take forthright stands against slavery and accepted contributions from slaveholders. In addition to missions in Africa, Hawaii, Siam, Jamaica, and Egypt as well as among the American Indians, the immigrant Chinese, and the poor whites of the United States, the AMA founded more than five hundred schools and

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[92] For the story of the American Missionary Association with an emphasis on what black persons did in and through it, see Clara Merritt DeBoer, "The Role of Afro-Americans in the Origin and Work of the American Missionary Association"(Ph.D. diss., Rutgers University, 1973).

colleges for the freedmen of the South during and after the Civil War, spending more money for that purpose than the Freedman's Bureau of the federal government. [93]

Just to name some of the schools in which the AMA played a major role is to see the scope of its influence in the field of education in the South: Howard University, Berea College, Hampton Institute, Atlanta University, Fisk University, Straight (now Dillard) University, Tougaloo College, Talladega College, LeMoyne (now LeMoyne-Owen) College, Tillotson (now Huston-Tillotson) College, Avery Institute.

This was the gift of New England to the freed Negro; not alms, but a friend; not cash, but character. It was not and is not money these seething millions want, but love and sympathy. . . which once saintly souls brought to their favored children in the crusade of the sixties, that finest thing in American History, and one of the few things untainted by sordid greed and cheap vainglory. The teachers in these institutions came not to keep the Negroes in their place, but to raise them out of the places of defilement where slavery had wallowed them. The colleges they founded were social settlements; homes where the best of the sons of the freedmen came in close and sympathetic touch with the best traditions of New England. They lived and ate together, studied and worked, hoped and hearkened in the dawning light. In actual formal content their curriculum was doubtless old-fashioned, but in educational power it was supreme, for it was the contact of living souls. [94]

To tell the story of the AMA fully is to explore its New England heritage and the minds of those, like Tappan, who were instrumental in its origins: the influence of Charles G. Finney and the distinctive revivalism associated with him and with Congregationalism;

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[93] Richard Bryant Drake, "The American Missionary Association and the Southern Negro, 1861-1888" (Ph.D. diss., Emory University, 1957), 198.

[94] W. E. B. DuBois, *The Souls of Black Folk* (Milwood, NY: Kraus International Publications, 1973), 112.

the influences of Oneida Institute, Yale University, and Oberlin; the interaction of liberal nineteenth-century theology and radical abolitionism. It is also to tell the story of many black Americans who worked for the cause of Christian freedom and justice.

Although the AMA was not begun primarily for black persons, more of them served on its board and were commissioned by it than is true of any other predominantly white benevolent organization. More than five hundred black persons officers, teachers, and missionaries can be identified (not always easy in view of the color-blind nature of the AMA) among the AMA workers during the period covered by the archives. This remarkable record was achieved because of the uncompromising belief in freedom and equality on the part of the founders of the AMA. [95]

Most of the great black heroes of the nineteenth century had at least some relationship with the AMA. Even Frederick Douglass, who was aided in publishing his paper by officers of the AMA and who often worshiped in the First Congregational Church of Washington, DC, although castigating other benevolent organizations for their paternalism, excepted the AMA and described it as a "society honestly laboring to disseminate light and hope amongst us." [96]

Amistad Incident

In the spring of 1839 African slavers kidnapped and sold a group of their compatriots to a Portuguese trader, who transported them in irons to Havana, Cuba, and

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[95] William A. Owens, *Black Mutiny: The Revolt of the Schooner Amistad* (New York: The Pilgrim Press, 1968) 62.

[96] For the story of the American Missionary Association with an emphasis on what black persons did in and through it, see Clara Merritt DeBoer, 'The Role of Afro-Americans in the Origin and Work of the American Missionary Association: 1839-1877 (Ph.D. diss., Rutgers University, 1973).

resold them. Thus began the celebrated Amistad incident. [97] -Four of the slaves mutinied, murdered some of the crew, and caused the remainder to sail into Long Island Sound and the jurisdiction of the American courts. New England antislavery forces rallied to form a committee to cover court costs and help the Africans return to their homeland. Before it ended the affair involved Presidents Martin Van Buren and John Tyler, former President John Quincy Adams (who acted as defense attorney in the final appeal before the Supreme Court), the possibility of war with Spain, and the establishment of the Mendi Mission in Africa. The Amistad Committee—Lewis Tappan, Simeon Smith Jocelyn, and Joshua Leavittãchosen after the adjournment of a meeting of the American Anti-Slavery Society, raised the funds for the care of the Africans and for their trials. [98]

The effort and the money that were expended turned out to be good investments. The Amistad case was not only a propellant for the antislavery cause, but also something more: Coming as it did at the time of schism in the American Anti-Slavery Society, it provided Tappan and the evangelical abolitionists with a new direction for the war on slavery and a national voice with which to address church members and speak for them. (This was particularly important for the Congregationalists whose denomination had no national organization until the start of the Congregational Union, in 1854.) Tappan, New York merchant and transplanted New England Congregationalist was the organizational genius of the abolition movement. He gave the AMA its spirit, its name, and his services as treasurer without pay for nineteen years. This magnificent American, for whom no definitive biography exists, lived his Christian faith although his life was threatened, his

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[97] Owens, *Black Mutiny*(1968), 65.

[98] For the best general picture of AMA work before the Civil War, see Clifton Herman Johnson, "The American Missionary Association, 1846-1861: A Study of Christian Abolitionism" (Ph.D. diss., University of North Carolina, 1959).

home ransacked and his possessions burned, and he was forced out of his church. He taught an integrated Sunday school and advocated integrated public schools in the belief that blacks and whites could know each other as adults only if they grew up together. When one of the Mendi (Africa) missionaries wrote to the "Rooms" in New York asking what the AMA officers would think if he were to marry an African woman, Tappan's answer was, "White or black, whom God puts together let no man put asunder." Small wonder that such a man and his fellow workers attracted leading black abolitionists to the AMA. [99]

Union Missionary Society

Prompted by the plight of the Amistad Africans on trial in his own state, James William Charles Pennington, pastor of the Talcott Street Congregational Church (black), in Hartford, Connecticut, issued a call for a Missionary Convention of black persons to consider the needs of Africa "because the exigencies of that country are great" and "because we are desirous that something should be done by us for the land which our fathers loved as the land of their nativity." The time was right, for blacks had no missionary society and Christian duty demanded that they follow the Great Commission of Jesus.

Blacks like Pennington who overcame the enormous infirmities of slavery gave abolitionists irrefutable evidence of their equality. Pennington had no known white ancestors. When he escaped slavery, at age twenty-one, he could not read, yet within five years he was an accredited teacher at New Town, Long Island. After his escape he

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[99] Clara Merritt DeBoer, "Lewis Tappan: Advocate of the Whole Gospel," *AD,* November 1977, 31.

worked during the day and studied at night to make up for the deprivation his mind had suffered in childhood. To prepare himself for the Christian ministry he went to New Haven. Pennington lacked the educational qualifications to enter Yale Seminary as a student but was allowed to audit courses. At the same time he served the Temple Street Congregational Church (founded by Simeon Smith Jocelyn and later served by Amos Gerry Beman), having been licensed in 1838. Two years later he began his work as pastor of the Talcott Street Congregational Church of Hartford.

The convention that created the Union Missionary Society (UMS) in Hartford, on August 18, 1841, was composed "chiefly" of "people of color" from Massachusetts, Rhode Island, Connecticut, New York, and Pennsylvania. Pennington was chosen president; the Rev. Amos Gerry Beman of New Haven, corresponding secretary; the Rev. Theodore Sedgwick Wright of New York, treasurer; and the Rev. Josiah Brewer (who was white) of Wethersfield, Connecticut, chairman of the executive committee. Tappan was elected to an office in absentia but declined. He did not think the time was right to enter into competition with the ABCFM. He still hoped that the foreign mission board would be persuaded to denounce slavery. Lewis, his brother Arthur, and many other abolitionists were convinced that the means for defeating slavery lay in the institutions of evangelical Protestantism. Slavery could not stand for one hour, they said, if the churches denounced it. The Amistad Committee agreed to sever its ties with the Africans and turn over its funds to the ABCFM, "provided assurance was given that it should be an anti-slavery mission" to be founded when the Africans were returned home. The Board declined the offer, and three New York abolitionists found themselves—rather reluctantly—in the missionary business. The group of missionaries sent to Africa with the Amistads included a black man and his wife under the care of the UMS. Tappan wanted

the new mission to be headed by Pennington, but Pennington could not be persuaded to accept the position. His congregation had doubled in the year he had served it, but he feared what would happen if he left so soon. And he was also the president of the infant UMS, which would "need much labor to make it go." At its first annual meeting, in 1842, the UMS absorbed the Amistad Committee. This time Tappan accepted the office of corresponding secretary, but the organization was still predominantly black, with few sources of funds and little interest shown in it by most white abolitionists.

American Missionary Association Founded

The action that finally prompted evangelical abolitionists to found a missionary society of the "whole gospel" took place two weeks before the Liberty Party convention in 1845. The ABCFM issued a statement to the effect that it was against slavery but would not direct its missionaries among the American Indian tribes to refuse church membership to Indians who owned slaves. One hundred people—one tenth of those at the convention held a special meeting and decided on action. They reluctantly chose to start another missionary society in the place of those they had long sustained with their gifts. They determined that it would be democratically organized, unlike the old societies, whose boards were self-perpetuating and independent of their supporters.

After an initial meeting in Albany, part of the so-called burnt-over district and birthplace of so many nineteenth-century enthusiasms, the AMA was born in 1846. [100]

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[100]Ibid., 87.

Black Leadership Before the Civil War

Of the twelve men who served on the first board of the AMA four were Afro-Americans: Theodore S. Wright, Samuel Ringgold Ward, James Pennington, and Charles Bennett Ray. In later years Samuel E. Cornish, Henry Highland Garnet, Amos N. Freeman, and Sella Martin also served as officers. They were unusual men. Each had taken full advantage of the grudging opportunities afforded his race for education in the North. And having secured that hard-won prize for himself, each entered the fight to secure the blessings of education and first-class citizenship for all his race. Most of them had edited newspapers at some period of their lives, and all contributed widely to black and abolitionist publications. Although their lives were quickened by the urgency of the larger task, with the exception of Cornish, their purposes were tempered by the necessity of earning enough money to support their families. Their towers were neither covered with ivy nor made of ivory. These men were in the ranks daily, battling for and among their fellows.

Ray and Wright were free-born New Englanders. Freeman may have been as well, for he was ordained in Maine in 1841 and served the Fourth Congregational Church in Portland. Ray and Tappan were two of the founders of an integrated church in New York. Ray also served the AMA as auditor and as urban missioner in New York City, starting another Congregational church there. In 1828, Wright graduated from Princeton Theological Seminary, the first black person to receive a theological degree in the United States. He was a fervent critic of the colonization scheme. His time on the AMA executive committee ended with his death, in 1847.

Samuel E. Cornish was born in Delaware and educated in Philadelphia. He founded the First Colored Presbyterian Church in New York in 1822 and served it until Wright became its minister, in 1828. Later, as Shiloh Presbyterian Church, it and its minister removed to the Free School Presbytery. Cornish was an editor of the first black newspaper in America and remained a vice president of the AMA until his death, in 1858.

Pennington, Garnet, and Ward were slaves who escaped from Maryland. Garnet and Ward were brought north by their parents as young children. Garnet, second (perhaps) only to Frederick Douglass in leadership among black Americans, was a magnificent orator. In 1865, on the anniversary of the Emancipation Proclamation, he was the first black person to address Congress. He died in Liberia in 1882, having been appointed U.S. Minister by President James A. Garfield, who served the AMA as trustee of Hampton Institute.

Samuel R. Ward was a home missionary of the AMA as well as a member of the executive committee. During the time he was one of the managers of the UMS he served the Congregational church at South Butler, New York. This church was well known for its progressive leadership. In 1853 it was the first church in a major American denomination to ordain a woman. Still later it sent the AMA its first superintendent to work among freed slaves.

Sella Martin was born in North Carolina. His father was also his owner. He grew up in urban areas and managed to learn to read. Unlike most escapees, Martin made his way north from the deep South when he was twenty-three. His escape did not come until 1855, five years after the Fugitive Slave Law had wrought such havoc in the lives of Ward, Pennington, and Garnet, all of whom were forced to flee the country. Garnet left his position as a home missionary for the AMA, commissioned to start integrated

Congregational churches in New York State, to flee to Great Britain and then on to Jamaica as a missionary of the United Presbyterian Church of Scotland (antislavery and not the established church). Pennington went to Great Britain. Under AMA auspices Ward chose to go to the Canadian West, because the AMA thought this field was the most difficult in its home mission work. He started a newspaper for the black refugees who were there, and then he also went to Great Britain.

Not all the AMA home missionaries before the Civil War were men. The most interesting of the women and probably the most "temperamental" of them allãmen or womenãwas Mary Ann Shadd Cary. She eventually became one of the first black women lawyers in North America, but before that she took over Samuel Ward's paper in the Canadian West and became the first woman editor, white or black. The AMA found her to be both an able teacher of the fugitive slaves and a worthy opponent in disputes. She took on the eminent black men of her time, including Frederick Douglass, in the surviving portions of her newspaper. She also challenged the men at AMA headquarters for their lack of faith in her dedication to integrated schools. Despite her vitriolic attacks in letters and in her paper, the AMA recognized her ability. She later worked for the association at the Lincoln School, in Washington, DC. [101]

Schools for Freed Slaves

The coming of the war found the AMA ready and in place with a decade and a half of experience as a missionary society. AMA missionaries and teachers followed the Union armies, establishing schools wherever and as soon as the military situation permitted. That

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[101] Ibid., 89.

the freedmen were taught by New England schoolmarms was a myth. True, a number of the teachers were women, but fully a third were men. Many came from New England, but a large number also came from New York, Michigan, Ohio, and elsewhere. Most important: some of them, men and women, were black. Some, like their white counterparts, had received their higher education at Oberlin College, remarkable in its day for its acceptance of blacks and women.

Men or women, black or white, what courage they needed! And what stamina! Ignored, insulted, hated by the white population, they persevered through disease and terror and suffered many hardships. Refused housing by whites, they often shared the poor homes and poverty of black families. All week they taught: children in the daytime; classes at night for the adults; sewing, homemaking, and manual arts on Saturday; Sunday school on the Sabbath. They worked when yellow fever, dengue, malaria, typhoid, and tuberculosis were scourges everywhere. Some died; some never fully recovered from fever contracted while in AMA service. The worst disease of all, however, was the prejudice and hate of the whites in the South. Letters in the archives document the shocking record. Male teachers were beaten and warned to leave or be killed. Some disappeared. Their schools were burned and they rebuilt them with their own hands. They started orphanages for black children and adopted some of the orphans themselves. The first teacher of the freedmen was one hired by the AMA. She was a woman but not a Yankee schoolmarm. Mary Smith Peake was a free citizen of the state of Virginia. She was born Mary Smith Kelsey in Norfolk, Virginia, in 1823. Her father was a white "Englishman of rank and culture" and her mother, a free mulatto. Thus a black woman had the honor of teaching the first day school for the freedmen. Her school in the Brown Cottage was the seed from which Hampton Institute would grow. Mary Peake's school included more than fifty

children during the day and twenty adults at night. She became seriously ill but would not rest. On Washington's birthday in 1862 she died of tuberculosis. AMA secretary Simeon Smith Jocelyn called her a saint, and Brown Cottage became a sacred place.

Even when one discounts the Victorian's love of sentiment, one is awed by the evidence of affection bestowed on Mary Peake after her death. Two ministers wrote accounts of her life for publication. A brigade surgeon wrote an eulogy, and a regimental doctor wrote a poetic tribute. The Rev. Lewis C. Lockwood, AMA superintendent at Fortress Monroe, wrote that Mrs. Peake was missed "more and more" each day and that "she was indeed a queen among her kind." He had learned that the home and its furnishings that she had lost in the fire at Hampton almost equalled "the best in that aristocratic place." Yet she had been content to live in one room above the school, which Lockwood likened to the upper room of the Last Supper. She had erected to herself a "monument more enduring than brass or granite, by impressing her own image upon a group of susceptible pupils," in whom she would live again. "We never shall see her like again."

Until the AMA schools raised up their own teachers, about 5 percent of the AMA workers were blacks. They were special folk indeed. They had acquired an education when most colleges were closed to blacks and women. At one point all the AMA teachers in Maryland were black women, an experiment to show how capable black women were. The idea was dropped immediately, however, lest white Southerners use it as evidence that black teachers and white teachers were incompatible. The names of these women do not appear in published histories. One of them was Edmonia Highgate, who, at nineteen, was already the principal of a school in Binghamton, New York. She and her family were members of Plymouth Church in Syracuse. Highgate had taught at Norfolk, Virginia;

Darlington, Maryland; and New Orleans, Louisiana. In New Orleans she publicly attacked the school board for its segregation policies. Her students were fired on while they were on their way to school and so was her classroom while in session.

Before going to Louisiana, Highgate persuaded the AMA to make her their collecting agent, allowing her to send half of her receipts to the school taught by her mother, in Mississippi, and the other half to the AMA general fund. In the 1860s it was still an unusual occupation for any woman to travel about New York, New England, and Lower Canada, addressing meetings and raising money. For a woman of color to do it successfully says much about the AMA and Edmonia Highgate. She died while she was still young. The cause of her death remains unknown.

Two men who were products of the Mendi Mission in Africa became in fact missionaries to the United States. Thomas De Saliere Tucker, grandson of an African chief, during his second year at Oberlin College, offered to be a teacher of the freedmen. He was sent to aid Charles P. Day, a white teacher at Fortress Monroe. Day and Tucker lived in what was, ironically, the former summer home of President Tyler, who had been unwilling or unable to persuade the U.S. Navy to provide homeward passage for the Amistad Africans. Tucker did a credible job of teaching until he fell in love with a freed slave, Lucinda Spivery, who assisted in the Fortress Monroe school. This African aristocrat wrote the AMA that he did not think he should marry a woman that was so ignorant. Lewis Tappan probably made it possible for Lucinda to receive an education as he did for so many black youth because some years later she was a regular teacher and her letters show her competence. Tucker finished his work at Oberlin and taught school in Kentucky and in Louisiana, where he edited several papers in New Orleans. He practiced

law learned at Straight University and became the first president of Florida State Normal College, later Florida Agricultural and Mechanical University, in Tallahassee.

Barnabas Root also was from the AMA Mendi Mission in Sierra Leone. Having graduated from Knox College in 1870 and from Chicago Theological Seminary in 1873, Root became a teacher and missionary among the freedmen. Unlike Tucker, Root's heart remained in Africa, and he returned in 1875. The Mendi missionaries died with such horrifying regularity that at one point Tappan called himself a murderer for sending women to that mission. The AMA always hoped that black Americans could withstand African diseases better than whites could. But Root, even though he was a child of Africa, did not survive long in Sierra Leone; he died in 1877. He spent his last days trying to finish a Mende language dictionary, which, along with his other books, formed the basis of a student library. In 1877 the AMA sent an all-black staff of missionaries to Mendi. All were graduates of AMA schools.

Another AMA gift to the world is the high regard in which the Negro spiritual is held today. The young black persons of the AMA colleges wanted to rid themselves of everything associated with slavery, including the old slave songs of their parents and grandparents. It took the appreciation of musicians like Adam K. Spence, principal of Fisk, and George L. White, who directed the world-famous Fisk Jubilee Singers, to give the spiritual its place in America's music. Because of having to begin with teaching the alphabet, AMA "universities" originally contained everything from the first grade through provisions for graduate studies in law, medicine, and theology. But standards were not lowered. The first collegiate degrees awarded to black persons in the South were earned by two men and one woman at Fisk in 1875, almost ten years after Fisk was opened in a deserted army barracks hospital in Nashville, Tennessee. Not until twenty-six years after

Talladega College was founded were its first A.B. degrees awarded, although many teaching certificates were given during those years. [102]

In 1916 the U.S. Bureau of Education praised the AMA: "No denominational schools surpass those of this group in educational standards or administrative efficiency. It is probable that no church board has equaled this association in the thoroughness of its self-examination." [103]

Black Churches

The AMA started more than schools, however. An integral part of the United Church of Christ is the churches the AMA established alongside the schools. If a church in the South is named First Congregational and was founded during Reconstruction, it is generally a predominantly black church started by the AMA. At first no thought was given to transporting Congregationalism to the freedmen. Although the AMA received most of its support from Congregationalists, it was nonsectarian. In fact, the Wesleyan Methodists and Freewill Baptists preceded the National Council of Congregational Churches in officially recognizing the AMA as their "special instrumentality for reaching the freedmen." The AMA commissioned teachers of most denominations, requiring only that the teachers be "evangelical" Christians (a term that then still belonged to mainline Protestantism) without racial prejudice.

From the beginnings of the AMA long before the Civil War, leaders had hoped for and yet feared the freedom they worked so hard to attain. Freeing four million slaves

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[102] Ibid., 93.

[103] "Annual Report on Negro Churches" (Washington, DC: U.S. Department of the Interior, Bureau of Education, Bulletin 1916), 38.

meant dispersing throughout the country four million persons whose experience at the hands of the slaveholders had inculcated insincerity, cunning, dependency, and self-hate. Education, said the AMA, was not enough. In fact, an educated amoral person was more of a threat to society than an uneducated one. The Christian religion was as important a gift to the freedmen as education was. And having found the black churches of the slave states wanting in moral training and leadership, the AMA started churches as adjuncts to their schools. In this and in its work the AMA was intent on preparing the former slaves to enter the mainstream of American life. [104]

The rich history of the United Church of Christ continues to enable the church to propel itself into greatness. The UCC is after all only 47 years old and continuing to experience growing pains. A critical area of deficiency however, is in the area of coaching. I hope to be instrumental in developing comprehensive programs that will enable clergy as well as laity to be equipped for greater service within the UCC.

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[104] For the story of the American Missionary Association with an emphasis on what black persons did in and through it, see Clara Merritt DeBoer, 'The Role of Afro-Americans in the Origin and Work of the American Missionary Association: 1839ã1877' (Ph.D. diss., Rutgers University, 1973).

CHAPTER FOUR

METHODOLOGY

This chapter explains the designing of the model for ministry that was designed by the context associates and me. I sought to answer four questions:

1. What does God think about Black males?
2. What do Black males think about themselves?
3. What do people of all races think about Black males?
4. How can we empower individuals to redefine their attitudes and perceptions about the plight of Black males?

We proposed to implement a model for ministry that ascertained the attitudes and perceptions of Black Males, specifically, within three different diverse settings: the officers and members of Union Congregational Church, personnel in the United States Navy, teachers and administrators within the New York City Department of Education. We drew conclusions from the data collected and planned, designed, and implemented six workshops to empower older black men to assist younger black men.

Timeline

Design of the Questionnaire – Survey

The questionnaires informed specifically the design of six workshops. I collected and shared the findings with the professional associates and the context associates. We

carefully evaluated the questionnaires to ensure that the workshops reflected the input from those persons who completed the questionnaires – surveys.

A unique multi-purpose questionnaire – survey was specifically designed to ascertain the attitudes and perceptions of these diverse audiences. The questionnaire – survey elicited from the participants their attitudes and perceptions pertaining to black males, white males, racism, a list of 20 black males, reactions to the hypothesis *Racism is alive and well in America* and their background information.

Data Collection

Eighty questionnaires were distributed and Fifty-Seven were subsequently collected. The results from the questionnaires formed the basis of the workshops and worship service. The following is the results of the survey conducted prior to the implementation of the workshops:

I devised a questionnaire-survey (Appendix C) that was distributed randomly to military personnel, New York City Department of Education personnel, and members of Union Congregational Church. A total of eighty questionnaires were distributed. Fifty-seven questionnaires were collected 71% participations from the survey. The feedback provided from the questionnaire-survey further shaped and informed our understanding of specific attitudes and perceptions pertaining to Black males. The findings are as follows:

Findings

Background Information Fifty-Seven Questionnaires

1. Gender — 27 males, 30 females

2. Sexual Orientations

   Straight Heterosexual Male (25)

   Straight Heterosexual Female (25)

   Homosexual Female (1)

   Homosexual Male (1)

3. Marital Status

   Single (23)

   Single – Previously Married (9)

   Same Sex -Marriage (1)

   Married (25)

4. Age Range

   36 – 50 years old (21)

   Over 50 (15)

   Total 36 persons above 35 years old

5. Educational Level

   College student – Associates Degree (13)

   Bachelor's Degree (9)

   Post Graduate – Master's Degree (16),

   Earned Doctorate (3)

   Total 41 above High School graduate

6. Income Level

$100 - $10,000 per-year (14)

$11,000 -$40,000 per-year (8)

$41,000 -$60,000 per-year (20)

61,000 - $75,000 per-year (7)

$76,000 -$100,000per-year (8)

7. Religious Preference

Atheist (1)

Agnostic (1)

Christian (55)

8. Race

Caucasian (White) (4)

Latino (Hispanic Origin) (4)

Negro (Black, African, Caribbean) (45)

No Response (4)

9. Employment status?

Employed (40)

Unemployed (10)

Retired (7)

10. Specific type of work performed

Clerical (2)

Military (12)

Educator(12)

Supervisor – Owner operator (8)

Skilled-Manuel Laborer (7)

Home Maker (1)

Student (5)

Self-Employed (2)

Results from the Questionnaire:

1. Black males as people are perceived as:

A. Highly Intelligent	(34)	B. Superficial	(6)
C. Weak	(3)	D. Genetically Inferior	
E. Like everyone else	(1)	F. All of the above	(1)

2. Black males as students are:

A. Gifted – Bright	(18)	B. Creative – Insightful	(21)
C. Unmotivated	(9)	D. Insecure	(1)
E. Average	(1)	F. All of the above	(2)

3. Black males in the athletic field are:

A. Awesome	(22)	B. Average	(3)
C. Great	(28)	D. Below Average	

4. Black males in positions of leaderships are (Chief Executive Officers, Athletes, Coaches, Commanding Officers, Entertainers, Teachers, Ministers, and Politicians):

A. Awesome	(15)	B. Average	(2)
C. Great	(34)	D. Below Average	(1)

5. The vast majority of Black males are unsuccessful as professionals because they:

A. Victims of racism	(12)	B. Lack education	(11)
C. Lack ambition and motivation	(3)	D. Lack successful role models	(18)
E. All of the above	(1)		

6. There are more Black males incarcerated than on college campuses due to:
   A. A deliberate conspiracy to deny Black males access (12)
   B. Black males do not value education (6)
   C. Black males do not know the value of a degree (13)
   D. All of the above (23)
   E. None of the above (1)

7. There are more Black males incarcerated than white males because:
   A. White males benefit from black males not competing
   B. Black males are their own worst enemy (11)
   C. Police profile Black males more than whites (18)
   D. All of the above (18)

8. There are more Black males on the down low than white males due to:
   A. Absent fathers in the household (15) B. Lack of role models (8)
   C. Inability to deal with Black women (6) D. Lack of community acceptance (19)

9. A Black male is likely to be arrested for:
   A. Driving while Black (9) B. Walking with a group of Black males (17)
   C. Having sex with a white woman (3) D. Sleeping on a park bench (3)
   E. All of the above (8) F. None of the above (12)

10. A white male is more likely to be arrested for:
   A. Driving while white (3) B. Walking with a group of white males (6)
   C. Having sex with a Black woman (1) D. Sleeping on a park bench (6)
   E. All of the above (1) F. None of the above (36)

11. Which word best describes Black males?
   A. Intelligent – Confident (22) B. Flashy (19)
   C. Jive (5) D. Supportive (1)

12. Which words best describes how the media portrays Black males:
   A. Weak (36) B. Articulate – Bright (1)
   C. Strong – Confident (11) D. Nurturing

13. In your opinion, white males are:
   A. Forceful (8) B. Lackluster (4)
   C. Wealthy (9) D. Opinionated (5)
   E More Fortunate/entitled (35)

14. Which words best describes how the media portrays white males?
   A. Confident – Self Assured (7) B. Highly intelligent and efficient (19)
   C. Hard working & Determined (10) D. Insecure, distant and aloof
   E Superior (11) F. All of the above (1)

15. If you had a choice between buying a house, car or *other* expensive items whom would you buy it from?

A. White male	(5)	B. Black male	(7)
C. Either	(39)	D. Neither	(3)

16. Are you likely to seek the advice of the following Black male professional?

A. Medical Doctor	(4)	B. Minister	(2)
C. Lawyer	(3)	D. Social Worker	
E. All of the above	(37)	F. None of the above	(3)

17. How do you think God views Black men?

A. The same as other males	(43)	B. Differently	(2)
C. Cursed or less fortunate	(2)	D. The apex of creation	(3)

18. How do you think the world views Black males?

A. Rappers, entertainers and athletics (41) B. Intelligent leaders in the community
C. Loving husbands and proud fathers D. Weak, insecure and ineffective (11)

19. As a Black male how do you view other males of color?

A. Jive – easily influenced	(5)	B. Victims	(6)
C. Predator	(1)	D. Strong, articulate and committed	(2)
E. All of the above	(9)	F. None of the above	(6)

20. The following is a three-part question:
    a. The Black males (child, son, relative, nephew, student, infant) in my life are
    b. The Black males (husband, lover, relative, friend) in my life are: (personal)
    c. The Black males (Boss, co-worker) in my life are: (professional)

I.

A. Outgoing, highly motivated, and successful or capable (37) B. Insecure (3)
C. Unable to compete against white men D. Unprepared life (7)

II.

A. Outgoing, highly motivated, and successful or capable (40) B. Insecure (6)
C. Unable to compete against white men D. Unprepared for life (7)

III.

A. Outgoing, highly motivated, and successful or capable (39) B. Insecure(5)
C. Unable to compete against white men D. Unprepared for life (1)

In the space below describe the following Black males:

- Martin Luther King, Jr. *53 positive and four no responses*
- James Baldwin *37 Positive, 16 blank, and four negative responses*
- Michael Jackson *25 Positive, 20 negative and 12 no responses*

- Kobe Bryant *20 positive, 12 negative and 25 no responses*
- R. Kelly *20 positive, 20 negative and 17 no responses*
- O. J. Simpson *9 positive, 37 negative and 11 no responses*
- Thurgood Marshall *47 positive and 10 no responses*
- Clarence Thomas *22 positive, 18 negative, 17 no responses*
- Tiger Woods *44 positive, 10 negative, 3 no responses*
- Colin Powell *43 positive, 6 negative, 8 no responses*
- Malcolm X *53 positive and no responses*
- Frederick Douglass *39 positive, 3 negative and 15 no responses*
- Denzel Washington *53 positive, 1 negative, 3 no responses*
- Nelson Mandela *49 positive, 2 negative, 6 no responses*
- Magic Johnson *46 positive, 6 negative, 5 no responses*
- Mike Tyson *23 positive, 31 negative, 3 no responses*
- Fifty-Cents *32 positive, 12 negative, 13 no responses*
- Michael Jordan *50 positive and 7 no responses*
- Sean Puffy Combs (P. Diddy) *44 positive, 7 negative, 6 no responses*
- Don King *32 positive 15 negative, 10 no responses*

One conclusion that can be drawn from the list is Martin Luther King, Jr., Malcolm X and Denzel Washington received the same amount of 53 positive reactions. Michael Jordan was a close second with 50 positive reactions. An actor and a basketball player are viewed more positively than Nelson Mandela and Colin Powell, James Baldwin, a celebrated writer, Thurgood Marshall, the first Black Supreme Court Justice, and Frederick Douglass, a famous abolitionist and orator.

Confirmation of Hypothesis

Fifty-five out of the fifty-seven persons answered the statement. Forty-two of the fifty-five confirmed my hypothesis.

The following statements represent attitudes and perceptions pertaining to racism. Please select the one that best describes your attitudes and/or perceptions:

A. We reside in a colorless society and discrimination does not exist.

B. Racism is alive and well in the USA and the world (42)

C. Racism has been successfully abolished in the USA and the world (1)

D. I believe that racism exists, however, I have not been a victim (8)

E. I know that racism exists, as I have been a victim. (4)

True – False

- In your opinion, white males are better in academics than Black males

  True(8) False (25)

- In your opinion, white males are better in athletics than Black males

  True (1) False (30)

- In your opinion, white males are better lovers than Black males

  True(1) False (28)

- In your opinion, white males are more attractive than Black males

  True (2) False (31)

Work with Context Associates

At the Annual Corporate Meeting, Saturday, January 31, 2004, I made an appeal for context associates. Seven persons volunteered. Appendix A is a copy of the letter

dated April 28, 2004. I worked collaboratively and intentionally with the context associates over a six- month period of time May 2004 – October 2004, the two hour long meetings were held on the following days: May 1, June 8, July 13, August 3 and September 21, 2004, to ensure that context associates clearly captured the vision and impetus for the model of ministry. The context associates were as follows: Muriel Valentine, an educator, who always raised probing questions to provide clarity of the model of ministry, Joan Carter, an insurance accountant, who possess extraordinary intellectual curiosity that permitted her to be very insightful and force us to challenge our assumptions, Donna Woolford, a hospital billing clerk, who always raised the common sense and practical questions that often challenged us to re-define our questions, Princess Padmore, a recently retired Registered Professional Nurse, who willingly used her considerable command of the written language, structure, grammar and content to strengthen the model of ministry, Sadie Lewis, a retiree, who motivated me because of 100% attendance, patience and abiding belief in my leadership and coaching, Michael Holiness, a New York City Transit Authority employee, who willingly fit me into his already busy and hectic schedule by becoming a coach, Wilbert Gillman, a computer programmer, who is a true example of a Christ-centered man who deals with the real challenges of nurturing a committed marriage as well as maintaining a quality family life with grown children. The context associates have taught me an important and valuable lesson, slow down and wait on others to capture the vision. They captured the vision and now many are in the process of becoming coaches themselves.

The primary context for the implementation of the model for ministry was the Union Congregational Church, UCC. I spent an invaluable amount of time working with the context associates to ensure that they captured the vision and took ownership of the

model for ministry. To ensure that this occurred, I met with the context associates monthly for six months April 2004 – September 2004, prior to the implementation of the model for ministry. The church calendar is often relaxed during the summer months; however, the context associates willingly met with me during the summer months as well. The congregation was also pulled in multiple directions: Firstly, we began the year by planning an ordination-installation service for the first Black woman to be ordained by Union Congregational Church's, the Rev. Janie B. John. This was a momentous feat for a Church that is 84-years old; Secondly, by mid-year, we were planning a memorial service for our 47-year-old sexton who died suddenly while on vacation in Guyana. Rudolph's premature demise was a direct result of undiagnosed diabetes Rudolph succumbed to a diabetic coma. I was profoundly touched because of both the relationship that he shared with the late Rudolph Lawson, the fact that we were also born in the same year, the nature of the model for ministry and me personally struggling with my own health and fitness issues. The context associates and I were constantly pulled in many other directions.

I became anxious on several occasions. In fact, I expressed, "This is the first time in my life that I am behind schedule in completing a project or an assignment." However, my work with the context associates proved invaluable as the context associates not only captured the vision but they also participated in the model for ministry. I ensured that the context associates were the actual glue that effectively held the model for ministry together. The implementation phase took place during October 2004. The monthly sessions opened the door for this greater understanding.

A letter (Appendix B) was also mailed out to all members of Union Congregational Church on September 10, 2004. Some of the Contextual Associates will

make announcements weekly to support the written announcements in the weekly order of service.

I ensured that the context associates had both captured the vision of the model for ministry and were ready for the implementation as we actually designed and implemented the Model for Ministry.

Design of Workshops

Six workshops were designed and held on three days.

The content of the workshops will consisted of the following (Appendix C PowerPoint Presentation:

One day, two workshops held on Tuesday, October 5, 2004, 6:00 – 8:00 pm:

- (Pre-Test)
- Workshop I – "What are our attitudes and perceptions about Black Males?" 6:00 – 7:00 pm
- Workshop II – "How do our sons, male students and co-workers feel about themselves?" 7:00 – 8:00 pm

One day, two workshops held on Tuesday, October 12, 2004, 6:00 – 8:00 pm

- Workshop III – "What is coaching?" 6:00 – 7:00 pm
- Workshop IV – "How can we become mentors and coaches for younger Black Males?" 7:00 – 8:00 pm

One day, two workshops held on Tuesday, October 19, 2004, 6:00 – 8:00 pm

- Workshop V – "How can Black coaching strategies assist us in the growth and development of the younger Black Males within out community?" 6:00 – 7:00 pm

- Workshop VI – "Have we observed a change in the behavior of our sons? 7:00 – 8:00 pm
- (Post-Test)

Recruitment of Coaches and Coachees

During our context associate meetings, potential coaches and coachees were discussed. All of the coaches were asked to volunteer prior to implementation. We also specifically identified coaches. The coaches (ranging in age from 35 – 60 years of age) and the coachees (ranging in age from 13 – 19 years of age) were matched prior to the first workshop. The context associates and I ensured that the older and younger Black Men attend the workshops.

Development of a Covenant

An agreement between the coach and the coachee was developed collaboratively by the coaches, the coachees, the participants and the context associates ensuing full participation through the implementation of the model for ministry.

Development of a Worship Service – Men's Day

The culminating activity was a Men's Day Worship Service on Sunday, October 31, 2004. The coaches and the coachees were presented to the congregation. The context associates and I selected three coaches and two coachees to answer specific questions as well as share a vital aspect of their unique stories. The worship service was held to ensure that the congregation would be vital aspect of the model for ministry.

CHAPTER FIVE

FIELD EXPERIENCE

The chapter specified the implementation of the Model for Ministry. The field experience provided me and the context associates with an enriching opportunity to provide shape, focus and clarity pertaining to the stated hypothesis, "Racism is alive and well in America." The problem is very complex, many younger Black males face discrimination daily and are not prepared educationally, emotionally, socially or spiritually to handle racism; all Black men are viewed as predators. Therefore, Black males are misunderstood, undervalued, and marginalized in our communities, society and world. The workshops confirmed the finding from the questionnaire – survey.

The following ten Black Men were presented during the workshops because of their diverse background and experiences:

- Nelson Mandela
- Tiger Woods
- Clarence Thomas
- Michael Jordan
- Colin Powell
- Martin Luther King, Jr.
- Malcolm X
- Frederick Douglass

- James Baldwin
- Thurgood Marshall

In consultation with the context associates, I also specifically selected five Black males who are alive and five who are deceased. The audience had negative feelings for Clarence Thomas, Colin Powell James Baldwin, and Tiger Woods. They had positive feelings for Nelson Mandella, Thurgood Marshall, Michael Jordan, Martin Luther King, Jr. and Malcolm X. This confirmed the results from survey.

Implementation

Outreach to the Congregation

During the implementation phase that began on September 21, 2004, weekly announcements were contained in the order of service, and two of the context associates made announcements during the morning service on two consecutive Sundays prior to the workshops. These efforts were made as a way of providing an important bridge between the context associates and the congregation. The six workshops were held on "Three Tuesdays" within October: October 5, 12, & 19, 2004. The attached power point presentations represented the content of those sessions.

Workshops

- Pre-Test – 10 persons completed a 10 question survey. The following is the results from the survey: Six persons attended all six workshops. The following are the results:

PRE-TEST - SURVEY SUMMARY

1. What is your gender?
   A. Male (2) B. Female (4)

2. What is your sexual orientation?
   A. Straight Heterosexual Male (2) B. Straight Heterosexual Female (3)
   C. Homosexual Female D. Homosexual Male
   E. Bisexual Male F. Bisexual Female
   G. Transgender H. Down Low Brother

3. What is your marital status?
   A. Single (1) B. Single – Previously Married (1)
   C. Same Sex -Marriage D. Same Sex Union
   E. Married

4. What is your age range?
   A. 10 – 15 years old B. 16-20 years old
   C. 21-35 years old (2) D. 36-50 years old (1)
   E. Over 50 years old (2)

5. What is your educational level?
   A. Elementary School Student B. Middle High School Student
   C. High School Student D. College Student Associates Degree (3)
   E. Bachelor's Degree (1) F. Post Graduate – Master's Degree
   G. Earned Doctorate

6. What is your income level?
   A. $100 - $10,000 per-year (2) B. $11,000 -$40,000 per-year (1)
   C. $41,000 -$60,000 per-year (1) D. $61,000 - $75,000 per-year (2)
   E. $76,000 -$100,000per-year F. $101,000- $200,000per-year
   G. More than - $200,000 per-year

7. What is your religious preference?
   A. Atheist B. Agnostic
   C. Muslim D. Buddhist
   E. Jewish F. Christian (6)

8. What is your race?
   A. Caucasian (White) B. Negro (Black, African, Caribbean) (6)
   C. Mongoloid (Asian, Japanese, Chinese) D. Latino (Hispanic Origin)
   E. Native American F. Bi-racial

9. What is your employment status?
   A. Employed (1) B. Unemployed (3)
   C. Retired (2) D. Public Assistance

10. What specific type of work do you perform?

A. Clerical		B. Military	
C. Educator		D. Supervisor – Owner operator	
E. Skilled/Manual Laborer	(1)	F. Home Maker	
G. Self-Employed	(1)	H. Student	

11. In your opinion, white males are:

A. Forceful	(1)	B. Lackluster	
C. Wealthy		D. Opinionated	(1)
E More Fortunate/entitled	(4)		

12. Which words best describes how the media portrays white males?

A. Confident – Self Assured		B. Highly intelligent and efficient	(2)
C. Hard working & Determined		D. Insecure, distant and aloof	
E Superior	(4)		

13. If you had a choice between buying a house, car or *other* expensive items whom would you buy it from?

A. White male		B. Black male	(1)
C. Either	(3)	D. Neither	

14. Are you likely to seek the advice of the following Black male professional?

A. Medical Doctor		B. Minister	(1)
C. Lawyer		D. Social Worker	
E. All of the above	(4)	F. None of the above	(1)

15. How do you think God views Black men?

A. The same as other males	(6)	B. Differently	
C. Cursed or less fortunate		D. The apex of creation	

16. How do you think the world views Black males?

A. Rappers, entertainers and athletics	(5)	B. Intelligent leaders in the community	
C. Loving husbands and proud fathers		D. Weak, insecure and ineffective	(1)

17. As a Black male how do you view other males of color?

A. Jive – easily influenced		B. Victims	
C. Predator		D. Strong, articulate and committed	
E. All of the above	(2)	F. None of the above	

18. The following is a three-part question:
    a. The Black males (child, son, relative, nephew, student, infant) in my life are
    b. The Black males (husband, lover, relative, friend) in my life are: (personal)
    c. The Black males (Boss, co-worker) in my life are: (professional)

I.
A. Outgoing, highly motivated, and successful or capable (3) B. Insecure
C. Unable to compete against white men D. Unprepared life (3)

II.
A. Outgoing, highly motivated, and successful or capable(4) B. Insecure
C. Unable to compete against white men D. Unprepared for life (1)

III.
A. Outgoing, highly motivated, and successful or capable(2) B. Insecure (2)
C. Unable to compete against white men D. Unprepared for life

19. The following statements represent attitudes and perceptions pertaining to racism. Please select the one that best describes your attitudes and/or perceptions:

A We reside in a colorless society and discrimination does not exist.
B Racism is alive and well in the USA and the world (3)
C Racism has been successfully abolished in the USA and the world (1)
D I believe that racism exists, however, I have not been a victim (2)
E I know that racism exists, as I have been a victim.

20 True – False

- In your opinion, white males are better in academics than Black males
  True (1) False(4)
- In your opinion, white males are better in athletics than Black males
  True (1) False(5)
- In your opinion, white males are better lovers than Black males
  True False(6)
- In your opinion, white males are more attractive than Black males
  True False(6)

- Workshop I – "What are our attitudes and perceptions about Black Males?"

- Workshop II – "How do our sons, male students and co-workers feel about themselves?"

- Workshop III – "What is coaching?"

- Workshop IV – "How can we become mentors and coaches for younger Black Males?"

- Workshop V – "How can Black coaching strategies assist us in the growth and development of the younger Black Males within our community?"

- Workshop VI – "Have we observed a change in the behavior of our sons and male students?"

- Post-Test 10 persons complete the 20 questions survey. The results are listed below:

Post-Test - Survey Summary

1. What is your gender?
   A. Male (2) B. Female (4)

2. What is your sexual orientation?
   A. Straight Heterosexual Male (2) B. Straight Heterosexual Female (3)
   C Homosexual Female D. Homosexual Male
   E Bisexual Male F. Bisexual Female
   G Transgender H. Down Low Brother

3. What is your marital status?
   A. Single (4) B. Single – Previously Married (1)
   C. Same Sex -Marriage D. Same Sex Union
   E. Married

4. What is your age range?
   A 10 – 15 years old B. 16-20 years old
   C. 21-35 years old (2) D. 36-50 years old (1)
   E. Over 50 years old (2)

5. What is your educational level?
   A Elementary School Student B. Middle High School Student
   C. High School Student D. College Student Associates Degree (3)
   E. Bachelor's Degree (1) F. Post Graduate – Master's Degree (1)
   G. Earned Doctorate

6. What is your income level?
   A $100 - $10,000 per-year (2) B. $11,000 -$40,000 per-year (1)
   C. $41,000 -$60,000 per-year (1) D. $61,000 - $75,000 per-year (2)
   E. $76,000 -$100,000per-year F. $101,000- $200,000per-year
   G. More than - $200,000 per-year

7. What is your religious preference?
   A Atheist B. Agnostic
   C. Muslim D. Buddhist
   E. Jewish F. Christian (6)

8. What is your race?

A. Caucasian (White) B. Negro (Black, African, Caribbean) (6)
C. Mongoloid (Asian, Japanese, Chinese) D. Latino (Hispanic Origin)
E. Native American F. Bi-racial

9. What is your employment status?

A Employed (1) B. Unemployed (3)
C. Retired (2) D. Public Assistance

10. What specific type of work do you perform?

A Clerical (2) B. Military
C. Educator D. Supervisor – Owner operator
E. Skilled/Manual Laborer (1) F. Home Maker
G. Self-Employed (1) H. Student

11. In your opinion, white males are:

A. Forceful (1) B. Lackluster
C. Wealthy D. Opinionated (1)
E More Fortunate/entitled (2)

12. Which words best describes how the media portrays white males?

A. Confident – Self Assured B. Highly intelligent and efficient (3)
C. Hard working & Determined D. Insecure, distant and aloof
E Superior (3)

13. If you had a choice between buying a house, car or *other* expensive items whom would you buy it from?

A. White male (1) B. Black male (1)
C. Either (3) D. Neither

14. Are you likely to seek the advice of the following Black male professional?

A. Medical Doctor B. Minister (1)
C. Lawyer D. Social Worker
E. All of the above (4) F. None of the above

15. How do you think God views Black men?

A. The same as other males (6) B. Differently
C. Cursed or less fortunate D. The apex of creation

16. How do you think the world views Black males?

A. Rappers, entertainers and athletics (6) B. Intelligent leaders in the community
C. Loving husbands and proud fathers D. Weak, insecure and ineffective

17. As a Black male how do you view other males of color?

A. Jive – easily influenced B. Victims (1)
C. Predator D. Strong, articulate and committed (1)
E. All of the above F. None of the above

18. The following is a three-part question:
    a. The Black males (child, son, relative, nephew, student, infant) in my life are
    b. The Black males (husband, lover, relative, friend) in my life are: (personal)
    c. The Black males (Boss, co-worker) in my life are: (professional)

I.
A. Outgoing, highly motivated, and successful or capable (3) B. Insecure (1)
C. Unable to compete against white men D. Unprepared life

II.
A. Outgoing, highly motivated, and successful or capable (2) B. Insecure
C. Unable to compete against white men D. Unprepared for life (1)

III.
A. Outgoing, highly motivated, and successful or capable (3) B. Insecure (2)
C. Unable to compete against white men D. Unprepared for life

19. The following statements represent attitudes and perceptions pertaining to racism. Please select the <u>one</u> that best describes your attitudes and/or perceptions:

A We reside in a colorless society and discrimination does not exist.
B. Racism is alive and well in the USA and the world (5)
C. Racism has been successfully abolished in the USA and the world
D. I believe that racism exists, however, I have not been a victim (1)
E. I know that racism exists, as I have been a victim.

20 True – False

- In your opinion, white males are better in academics than Black males
  True (1) False(5)
- In your opinion, white males are better in athletics than Black males
  True False(6)
- In your opinion, white males are better lovers than Black males
  True False(6)
- In your opinion, white males are more attractive than Black males
  True(1) False(5)

Pre-Test and Post – Test Findings

The sample that was received from individuals who were neither context associates, coaches, nor coachees who attended all six sessions was very small in

comparison. We averaged 25 participants per-night but only six persons attended all sessions.

Evaluation – Summary of Workshops

Workshops I & II

Twenty-two persons attended workshops one and two.

Workshop I consisted of an overview of the project and discussion of the following ten black males:

- Nelson Mandela
- Tiger Woods
- Clarence Thomas
- Michael Jordan
- Colin Powell
- Martin Luther King, Jr.
- Malcolm X
- Frederick Douglass
- James Baldwin
- Thurgood Marshall

Workshop II consisted of a panel discussion. The panel consisted of 10 black males, five older men and five younger men. The older men: Michael [redacted], Wilbert [redacted], Clifford [redacted], Wilbert [redacted], Christopher [redacted], and Ondré [redacted]. The younger men: Louell [redacted], Christopher [redacted], Orville [redacted], Tyrie [redacted], and Collard [redacted].

The panel discussion was very fruitful, the panel members were asked to answer the following questions:

- What does God think about Black males?
- What do Black males think about themselves?

- What do people of all races think about Black males?

Their comments were extremely insightful. The younger men expressed similar feelings, fears, and frustrations. The older men each acknowledged, after carefully reflecting, the impact of older men in their formative years, as well as a willingness to aide younger men to become successful. Christopher [redacted] and Christopher [redacted] shared very profound concerns. Christopher [redacted] carefully described a particular occurrence from his formative years. He said, "A life-long friend of mine, who came from an intact family and was already in college, started carrying a gun to prove his manhood." His teenage buddy, as he turned to a life of crime, was killed at the tender age of 19 while trying to hold up an illegal business. Christopher [redacted] who is Black, himself, discussed the fact that he did not like or respect black men because he had been robbed at gunpoint on at least three occasions. Perhaps Orville [redacted] made the most profound statement when he said, "I am remarkably under motivated." This statement served as a catalyst for future development of this project by all in attendance.

Orville spent four years at the University of Hartford and was scheduled to graduate in May 2004. Actually, his grandmother, exuding with pride, said to her pastor, the writer, "I will not be in church on Sunday. I am going to Orville's graduation." The following week, she said, "I don't understand what happened! We went to the graduation and Orville did not graduate." The members of the congregation and I were befuddled as Orville maintained a 4.0 grade point average for three years and yet he did not graduate on time. Orville failed to submit the assignments for a lab in Biophysics.

The session ended on a high note. Everyone in attendance was resolved to assist Orville and the other younger men.

Workshops III & IV

Twenty-five persons attended workshops three and four.

Workshop III consisted of a clear definition of coaching as well as a comparison and contrast of coaching and mentoring. The members of the audience found the explanation helpful.

Workshop IV consisted of a request to examine coaching strategies and ascertain if there was a willingness of the older men to become coaches and the younger men to become coachees. After making the appeal, we received a firm commitment from six older men and six younger men to formally enter into coaching relationships.

Workshops V & VI

Twenty-nine persons attended workshops five and six.

Workshop V consisted of implementing and planning. It was a very profound session. The coaches, coachees were all in attendance devised an easily indefinable acronym, a motto and a covenant between the coaches and the coachees. The acronym is:

T. A. L. L., which stands for Teach And Let Learn

The Motto is :

- A time to teach
- A chance to learn
- A formula for growth

The Covenant

Coach will:

- Communicate – speak clearly and listen attentively (develop rapport)
- Discover strengths and weaknesses

- Be confidential
- Be non-judgmental when coachee does not follow advice
- Not pressure coachee for immediate response
- Encourage a sense of spirituality
- Call coachee two times a week (at a minimum)
- Be open mined
- Be compassionate/supportive
- Learn about the coachee
- Be a positive role model/lead by example

Coachee will:

- Explain likes and dislikes
- Acknowledge and articulate strengths and weaknesses
- Be confidential
- Be receptive to advice
- Be given time/space to contemplate
- Be willing to change
- Call coach two times a week (at a minimum)
- Call coach in a crisis

The final workshop consisted of ascertaining whether or not we have begun to see changes in our attitudes and perceptions. The coaches and coachees agreed to work together for one year. The group also devised plans for Men's Day Worship Service.

Pre-Test

19. The following statements represent attitudes and perceptions pertaining to racism. Please select the <u>one</u> that best describes your attitudes and/or perceptions:

A. We reside in a colorless society and discrimination does not exist.

B. Racism is alive and well in the USA and the world (3)

C. Racism has been successfully abolished in the USA and the world (1)

D. I believe that racism exists, however, I have not been a victim (2)

E. I know that racism exists, as I have been a victim.

Hypothesis

In the Pre-Test three out of the six (50%) agreed with the hypothesis *Racism is alive and well in the USA a*nd the world. While, in the Post-Test five out of the six (83%) agreed with the hypothesis. This is significant, considering that in the pre-test one person felt that racism has been successfully abolished in the USA and the world.

19. The following statements represent attitudes and perceptions pertaining to racism. Please select the <u>one</u> that best describes your attitudes and/or perceptions:

A. We reside in a colorless society and discrimination does not exist.

B. Racism is alive and well in the USA and the world (5)

C. Racism has been successfully abolished in the USA and the world

D. I believe that racism exists, however, I have not been a victim (1)

E. I know that racism exists, as I have been a victim.

Men's Day Worship Service

The Men's Day Worship Service yielded dividends beyond the anticipated scope the context associates and me. Men's Day, Sunday, October 31, 2004, was an incredible and awe inspiring worship service, which resulted in Twelve Men – standing in front of the sanctuary pledging to work together. A panel discussion was inserted into the service in-lieu of the sermon. The following is the statement that I made introducing the issue: "I am convinced that Black Males are in trouble in America and globally. Darryl D. Sims shares my views. Sims is the editor of a book entitled, "Sound the Trumpet." Sims says,

> "Our country with all of its technology and genius has chosen to ignore the needs of a huge segment of its population. America has elected to perpetuate the lie that rests within the parchment of the Constitution of the United States; this lie-one of many-declares that the black man in America is only three-fifths of a human being. This country, with all of its greatness, is still behind the "eight ball" of its ignorance and self-righteousness. This erroneous view of the value (and subsequent devaluing) of the black man in America has forced too many black men into dungeons-dungeons such as drugs, alcohol, low self-esteem, and poor racial identity. And those dungeons, in turn, have created problems that rest and abide in our homes and community.
>
> Author and scholar Jawanza Kunjufu reminds us that for every day in 2002 in black America: One in every three black males is involved in the penal system; this is a state of emergency!
>
> - Eighty percent of the students who are in special education classes are black males; this is a state of emergency!
> - For every three black females on college campuses, there is one black male; this is a state of emergency!
> - Black males comprise 13 percent of the population in America, yet they make up 35 percent of the drug arrests, 55 percent of drug convictions, 74 percent of drug prisoners, and 50 percent of those on death row; this is a state of emergency!
> - Forty percent of black males in America are illiterate; this is a state of emergency!" [1]

---

[1] Darryl D. Sims, *Sound the Trumpet* (Valley Forge, PA: Judson Press, 2002), xvi – xvii.

The Men's Day Worship Service panelists were introduced to the congregation. There were four panelists. First, Wilbert [redacted], 52 year black male, 6" 4' tall, happily married to a white woman for the past 25 years, father of four children: Miashia a 22 year old Architectural Design student, Twins: Wilbert and Vaughn 21 years old, and an adopted son Christopher 19 years old, abandoned at birth the hospital where Wilbert was employed, Deacon, Scout Master, Registered Professional Nurse, Computer Technician. Second, Ondré [redacted], a 24-year-old single black male, college graduate, corporate executive, who aspires to be independently wealthy. Third, Christopher [redacted] 32-year old black male, recently married to an attorney who is a Law Clerk, office manager, who is also a part-time college student. Fourth, Christopher [redacted], 19-year-old black male, college student, is struggling to ascertain his purpose.

At the time of the prayer of commitment, twelve men gathered at the altar and pledged to spend one year working together. This was a glorious and splendid sight to behold.

Background information of the coaches

Clifford [redacted] Black, 60 years of age, minister of music at Union Congregational Church for the past 20 years, and a deeply spiritual brother.

Wilbert [redacted], Black male, 52 years old, happily married to a white woman for the past 25 years and father of four children.

Ondré [redacted], a 24-year-old single black male, college graduate, corporate executive, who aspires to be independently wealthy.

Christopher [redacted], 32-year old black male, recently married to an attorney who is a Law Clerk, office manager and a part-time college student.

Ronald [redacted], 47-year old black male, married, father of seven, and senior pastor of Union Congregational Church, U. C. C.

Background information of the coachees

Kwesi [redacted], 16 years old, junior at Park West High School and currently training to be the drummer at Union.

Mortimer [redacted], 17 years old, senior at John Adams High School with a keen interest in computer programming.

Louel [redacted], 17 years old, senior at Rice High School with a keen interest in the arts.

Christopher [redacted] 19-year-old black male and college student.

Tyre [redacted] 15 years old, freshman at Bread and Roses High School, an excellent Chess Player and Boy Scout leader.

Orville [redacted], 19 years old, College dropout awaiting the opportunity to complete one class required to graduate, a profound thinker, who is also preparing to take the Graduate Record Examination (G. R. E.).

The following are the names of the coaches and their coachees:

Coach	Coachee
• Clifford [redacted]	Kwesi [redacted]
• Wilbert [redacted]	Mortimer [redacted]
• Ondré [redacted]	Louel [redacted]
• Christopher [redacted]	Christopher [redacted]
• Michael [redacted]	Tyre [redacted]
• Ronald [redacted]	Orville [redacted]

The field experience enabled us to complete the implementation of the Model for Ministry. The context associates stressed that they did not want to work to develop a model for males only. From our very first meeting, they asked, "What can we do about our young ladies?" The young ladies have been identified and several older women have also been identified. Union Congregational Church, UCC will become a congregation committed to assisting their youth to become successful.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

The following questions were the impetus for the design and implementation of the Model for Ministry:

- What does God think about Black males?
- What do Black males think about themselves?
- What do people of all races think about Black males?

I am intimately aware that the answers provided by the 57 persons who participated in the study, the panelist in the Workshop # 2, and the Men's Day Worship Service represents a small sample. I intend to work with the coaches to ensure that they are equipped to work with their coachees.

The Model of Ministry presented raised additional questions:

- Who defines success?
- Who defines greatness?
- Do Black men need the approval and validation of white men to be considered successful?
- What is the strain that runs through Black Men who are successful role models?
- What do successful Black Men have in common?
- Can we teach Black Men to be successful?

- What do older Black Men need to know in order to coach younger Black Men?

A simple answer emerged develop a matrix of relationships-build relationships in all encounters and interactions; a continuous cycle of coaching as opposed to a linear system.

I am also committed to answering the question, what will a local Black congregation resemble if the congregation is committed to personal growth and development and developing the types of relationships with each other that affirms. In what types of a ministry will a Coach engage? The answer is continuous growth and development.

"Coaching is a profession of love. You can't coach people unless you love them."

— Eddie Robinson

"Life's most persistent and urgent question is, what are you doing for others?"

— Martin Luther King, Jr.

"Being a Black man in America is like having another job."

— Arthur Ashe

APPENDIX A

SURVEY

SURVEY QUESTIONS

1. What is your gender?
   A. Male
   B. Female

2. What is your sexual orientation?
   A. Straight Heterosexual Male
   B. Straight Heterosexual Female
   C. Homosexual Female
   D. Homosexual Male
   E. Bisexual Male
   F. Bisexual Female
   G. Transgender
   H. Down Low Brother

3. What is your marital status?
   A. Single
   B. Single – Previously Married
   C. Same Sex -Marriage
   D. Same Sex Union
   E. Married

4. What is your age range?
   A. 10 – 15 years old
   B. 16-20 years old
   B. C. 21-35 years old
   D. 36-50 years old
   E. Over 50 years old

5. What is your educational level?
   A. Elementary School Student
   B. Middle High School Student
   C. High School Student
   D. College Student-Associates Degree
   E. Bachelor's Degree
   F. Post Graduate – Master's Degree
   G. Earned Doctorate

6. What is your income level?
   A. $100 - $10,000 per-year
   B. $11,000 -$40,000 per-year
   B. C. $41,000 -$60,000 per-year
   D. $61,000 - $75,000 per-year
   E. $76,000 -$100,000per-year
   F. $101,000- $200,000per-year
   G. More than - $200,000 per-year

7. What is your religious preference?
   A. Atheist
   B. Agnostic
   C. Muslim
   D. Buddhist
   E. Jewish
   F. Christian

8. What is your race?
   A. Caucasian (White)
   B. Negro (Black, African, Caribbean)
   C. Mongoloid (Asian, Japanese, Chinese)
   D. Latino (Hispanic Origin)
   E. Native American
   F. Bi-racial

9. What is your employment status?
   A. Employed
   B. Unemployed
   C. Retired
   D. Public Assistance

10. What specific type of work do you perform?
   A. Clerical
   B. Military
   C. Educator
   D. Supervisor – Owner operator
   E. Skilled-Manuel Laborer
   F. Home Maker
   G. Student
   H. Self-Employed

1. Black males as people are:
A. Highly Intelligent
B. Superficial
C. Weak
D. Genetically Inferior
E. Like everyone else
F. All of the above

2. Black males as students are:
A. Gifted – Bright
B. Creative – Insightful
C. Unmotivated
D. Insecure
E. Average
F. All of the above

3. Black males in the athletic field are:
A. Awesome
B. Average
C. Great
D. Below Average

4. Black males in positions of leaderships are (Chief Executive Officers, Athletes, Coaches, Commanding Officers, Entertainers, Teachers, Ministers, and Politicians):
A. Awesome
B. Average
C. Great
D. Below Average

5. The vast majority of Black males are unsuccessful as professionals because they:
A. Victims of racism
B. Lack education
C. Lack ambition and motivation
D. Lack successful role models
E. All of the above

6. There are more Black males incarcerated than on college campuses due to:
A. A deliberate conspiracy to deny Black males access
B. Black males do not value education
C. Black males do not know the value of a degree
D. All of the above
E. None of the above

7. There are more Black males incarcerated than white males because:
A. White males benefit from black males not competing
B. Black males are their own worst enemy
C. Police profile Black males more than whites
D. All of the above

8. There are more Black males on the down low than white males due to:
A. Absent fathers in the household
B. Lack of role models
C. Inability to deal with Black women
D. Lack of community acceptance

9. A Black male is likely to be arrested for:
A. Driving while Black
B. Walking with a group of Black males
C. Having sex with a white woman
D. Sleeping on a park bench
E. All of the above
F. None of the above

10. A white male is likely to be arrested for:
A. Driving while white
B. Walking with a group of white males
C. Having sex with a Black woman
D. Sleeping on a park bench
E. All of the above
F. None of the above

11. Which word best describes Black males?
A. Intelligent – Confident
B. Flashy
C. Jive
D. Supportive

12. Which words best describes how the media portrays Black males:
A. Weak
B. Articulate – Bright
C. Strong – Confident
D. Nurturing

13. In your opinion, white males are:
A. Forceful
B. Lackluster
C. Wealthy
D. Opinionated
E More Fortunate/entitled

14. Which words best describes how the media portrays white males?
A. Confident – Self Assured
B. Highly intelligent and efficient
C. Hard working & Determined
D. Insecure, distant and aloof
E Superior
F. All of the above

15. If you had a choice between buying a house, car or *other* expensive items whom would you buy it from?
A. White male
B. Black male
C. Either
D. Neither

16. Are you likely to seek the advice of the following Black male professional?
A. Medical Doctor
B. Minister
C. Lawyer
D. Social Worker
E. All of the above
F. None of the above

17. How do you think God views Black men?
A. The same as other males
B. Differently
C. Cursed or less fortunate
D. The apex of creation
18. How do you think the world views Black males?
A. Rappers, entertainers and athletics
B. Intelligent leaders in the community
C. Loving husbands and proud fathers
D. Weak, insecure and ineffective

19. As a Black male how do you view other males of color?
A. Jive – easily influenced
B. Victims
C. Predator
D. Strong, articulate and committed
E. All of the above
F. None of the above

20. The following is a three-part question:
    a. The Black males (child, son, relative, nephew, student, infant) in my life are
    b. The Black males (husband, lover, relative, friend) in my life are: (personal)
    c. The Black males (Boss, co-worker) in my life are: (professional)

I.
A. Outgoing, highly motivated, and successful or capable
B. Insecure
C. Unable to compete against white men
D. Unprepared life

II.

A. Outgoing, highly motivated, and successful or capable B. Insecure
C. Unable to compete against white men D. Unprepared for life

III.

A. Outgoing, highly motivated, and successful or capable B. Insecure
C. Unable to compete against white men D. Unprepared for life

In the space below describe the following Black males:

- Martin Luther King, Jr.
- James Baldwin
- Michael Jackson
- Kobe Bryant
- R. Kelly
- O. J. Simpson
- Thurgood Marshall
- Clarence Thomas
- Tiger Woods
- Colin Powell
- Malcolm X
- Frederick Douglass
- Denzel Washington
- Nelson Mandela
- Magic Johnson
- Mike Tyson
- Fifty-Cents
- Michael Jordan
- Sean Puffy Combs (P. Diddy)
- Don King

The following statements represent attitudes and perceptions pertaining to racism. Please select the one that best describes your attitudes and/or perceptions:

A. We reside in a colorless society and discrimination does not exist.
B. Racism is alive and well in the USA and the world
C. Racism has been successfully abolished in the USA and the world
D. I believe that racism exists, however, I have not been a victim
E. I know that racism exists, as I have been a victim.

True – False

- In your opinion, white males are better in academics than Black males True False
- In your opinion, white males are better in athletics than Black males True False
- In your opinion, white males are better lovers than Black males True False
- In your opinion, white males are more attractive than Black males True False

APPENDIX B

PRE-TEST

PRE-TEST

1. What is your gender?
   A. Male
   B. Female

2. What is your sexual orientation?
   A. Straight Heterosexual Male
   B. Straight Heterosexual Female
   C. Homosexual Female
   D. Homosexual Male
   E. Bisexual Male
   F. Bisexual Female
   G. Transgender
   H. Down Low Brother

3. What is your marital status?
   A. Single
   B. Single – Previously Married
   C. Same Sex -Marriage
   D. Same Sex Union
   E. Married

4. What is your age range?
   A. 10 – 15 years old
   B. 16-20 years old
   C. 21-35 years old
   D. 36-50 years old
   E. Over 50 years old

5. What is your educational level?
   A. Elementary School Student
   B. Middle High School Student
   C. High School Student
   D. College Student Associates Degree
   E. Bachelor's Degree
   F. Post Graduate – Master's Degree
   G. Earned Doctorate

6. What is your income level?
   A. $100 - $10,000 per-year
   B. $11,000 -$40,000 per-year
   C. $41,000 -$60,000 per-year
   D. $61,000 - $75,000 per-year
   E. $76,000 -$100,000per-year
   F. $101,000- $200,000per-year
   G. More than - $200,000 per-year

7. What is your religious preference?
   A. Atheist
   B. Agnostic
   C. Muslim
   D. Buddhist
   E. Jewish
   F. Christian

8. What is your race?
   A. Caucasian (White)
   B. Negro (Black, African, Caribbean)
   C. Mongoloid (Asian, Japanese, Chinese)
   D. Latino (Hispanic Origin)
   E. Native American
   F. Bi-racial

9. What is your employment status?
   A. Employed
   B. Unemployed
   C. Retired
   D. Public Assistance

10. What specific type of work do you perform?
   A. Clerical
   B. Military
   C. Educator
   D. Supervisor – Owner operator
   E. Skilled/Manual Laborer
   F. Home Maker
   G. Self-Employed
   H. Student

11. In your opinion, white males are:

A. Forceful
B. Lackluster
C. Wealthy
D. Opinionated
E More Fortunate/entitled

12. Which words best describes how the media portrays white males?

A. Confident – Self Assured
B. Highly intelligent and efficient
C. Hard working & Determined
D. Insecure, distant and aloof
E Superior

13. If you had a choice between buying a house, car or *other* expensive items whom would you buy it from?

A. White male
B. Black male
C. Either
D. Neither

14. Are you likely to seek the advice of the following Black male professional?

A. Medical Doctor
B. Minister
C. Lawyer
D. Social Worker
E. All of the above
F. None of the above

15. How do you think God views Black men?

A. The same as other males
B. Differently
C. Cursed or less fortunate
D. The apex of creation

16. How do you think the world views Black males?

A. Rappers, entertainers and athletics
B. Intelligent leaders in the community
C. Loving husbands and proud fathers
D. Weak, insecure and ineffective

17. As a Black male how do you view other males of color?

A. Jive – easily influenced
B. Victims
C. Predator
D. Strong, articulate and committed
E. All of the above
F. None of the above

18. The following is a three-part question:

a. The Black males (child, son, relative, nephew, student, infant) in my life are
b. The Black males (husband, lover, relative, friend) in my life are: (personal)
c. The Black males (Boss, co-worker) in my life are: (professional)

I.

A. Outgoing, highly motivated, and successful or capable
B. Insecure
C. Unable to compete against white men
D. Unprepared life

II.

A. Outgoing, highly motivated, and successful or capable
B. Insecure
C. Unable to compete against white men
D. Unprepared for life

III.

A. Outgoing, highly motivated, and successful or capable
B. Insecure
C. Unable to compete against white men
D. Unprepared for life

19. The following statements represent attitudes and perceptions pertaining to racism. Please select the one that best describes your attitudes and/or perceptions:

A. We reside in a colorless society and discrimination does not exist.
B. Racism is alive and well in the USA and the world
C. Racism has been successfully abolished in the USA and the world
D. I believe that racism exists, however, I have not been a victim
E. I know that racism exists, as I have been a victim.

20 True – False

- In your opinion, white males are better in academics than Black males True False
- In your opinion, white males are better in athletics than Black males True False
- In your opinion, white males are better lovers than Black males True False
- In your opinion, white males are more attractive than Black males True False

APPENDIX C

POST-TEST

POST-TEST

1. What is your gender?
   A. Male
   B. Female

2. What is your sexual orientation?
   A. Straight Heterosexual Male
   B. Straight Heterosexual Female
   C. Homosexual Female
   D. Homosexual Male
   E. Bisexual Male
   F. Bisexual Female
   G. Transgender
   H. Down Low Brother

3. What is your marital status?
   A. Single
   B. Single – Previously Married
   C. Same Sex -Marriage
   D. Same Sex Union
   E. Married

4. What is your age range?
   A. 10 – 15 years old
   B. 16-20 years old
   C. 21-35 years old
   D. 36-50 years old
   E. Over 50 years old

5. What is your educational level?
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6. What is your income level?
   A. $100 - $10,000 per-year
   B. $11,000 -$40,000 per-year
   C. $41,000 -$60,000 per-year
   D. $61,000 - $75,000 per-year
   E. $76,000 -$100,000per-year
   F. $101,000- $200,000per-year
   G. More than - $200,000 per-year

7. What is your religious preference?
   A. Atheist
   B. Agnostic
   C. Muslim
   D. Buddhist
   E. Jewish
   F. Christian

8. What is your race?
   A. Caucasian (White)
   B. Negro (Black, African, Caribbean)
   C. Mongoloid (Asian, Japanese, Chinese)
   D. Latino (Hispanic Origin)
   E. Native American
   F. Bi-racial

9. What is your employment status?
   A. Employed
   B. Unemployed
   C. Retired
   D. Public Assistance

10. What specific type of work do you perform?
   A. Clerical
   B. Military
   C. Educator
   D. Supervisor – Owner operator
   E. Skilled/Manual Laborer
   F. Home Maker

G. Self-Employed H. Student

11. In your opinion, white males are:
A. Forceful B. Lackluster
C. Wealthy D. Opinionated
E More Fortunate/entitled

12. Which words best describes how the media portrays white males?
A. Confident – Self Assured B. Highly intelligent and efficient
C. Hard working & Determined D. Insecure, distant and aloof
E Superior

13. If you had a choice between buying a house, car or *other* expensive items whom would you buy it from?
A. White male B. Black male
C. Either D. Neither

14. Are you likely to seek the advice of the following Black male professional?
A. Medical Doctor B. Minister
C. Lawyer D. Social Worker
E. All of the above F. None of the above

15. How do you think God views Black men?
A. The same as other males B. Differently
C. Cursed or less fortunate D. The apex of creation

16. How do you think the world views Black males?
A. Rappers, entertainers and athletics B. Intelligent leaders in the community
C. Loving husbands and proud fathers D. Weak, insecure and ineffective

17. As a Black male how do you view other males of color?
A. Jive – easily influenced B. Victims
C. Predator D. Strong, articulate and committed
E. All of the above F. None of the above

18. The following is a three-part question:
   a. The Black males (child, son, relative, nephew, student, infant) in my life are
   b. The Black males (husband, lover, relative, friend) in my life are: (personal)
   c. The Black males (Boss, co-worker) in my life are: (professional)

I.
A. Outgoing, highly motivated, and successful or capable B. Insecure
C. Unable to compete against white men D. Unprepared life

II.
A. Outgoing, highly motivated, and successful or capable B. Insecure
C. Unable to compete against white men D. Unprepared for life

III.
A. Outgoing, highly motivated, and successful or capable B. Insecure
C. Unable to compete against white men D. Unprepared for life

19. The following statements represent attitudes and perceptions pertaining to racism. Please select the one that best describes your attitudes and/or perceptions:

A. We reside in a colorless society and discrimination does not exist.
B. Racism is alive and well in the USA and the world
C. Racism has been successfully abolished in the USA and the world
D. I believe that racism exists, however, I have not been a victim
E. I know that racism exists, as I have been a victim.

20 True – False

- In your opinion, white males are better in academics than Black males True False
- In your opinion, white males are better in athletics than Black males True False
- In your opinion, white males are better lovers than Black males True False
- In your opinion, white males are more attractive than Black males True False

APPENDIX D

CONTEXT ASSOCIATES LETTER

UNION CONGREGATIONAL CHURCH UCC
58-60 WEST 138TH STREET
NEW YORK, NY 10037
Tel. (212) 926-2549 Fax. (212) 926-4702

Rev. Ronald J. Williams Wells
Senior Pastor

April 28, 2004

Dear Context Associate,

Thank you for agreeing to be a part of a rich and hopefully enriching time, as we develop a cutting edge project together. As you may be aware, I have spent the past year writing the following papers: Spiritual Autobiography, Contextual Analysis, Synergy, Historical, Biblical, and Theological foundation; I will prepare a packet which will contain abstract, project proposal and professional associates form. I am going to provide you with a complete packet with all of these papers. However, I will try not to overwhelm you, as the total number of pages is approximately 170 pages.

The following is a proposed schedule of meetings for the next 10 months: (Sessions will be held from 6 – 8 p.m.)

May 4, 2004	Spiritual Autobiography
June 1, 2004	Contextual Analysis
July 6, 2004	Synergy
August 3, 2004	Historical & Biblical
September 7, 2004	Theological foundation
October 5, 2004	
November 3, 2004	
December 7, 2004	
January 4, 2005	
February 8, 2005	

Please attend the two-hour sessions with an open mind and a willingness to be transformed and transforming by the process.

Yours in Faith,

Rev. Ronald J. Williams Wells
Senior Pastor

APPENDIX E

CONGREGATIONAL INVITATION LETTER

UNION CONGREGATIONAL CHURCH
UNITED CHURCH OF CHRIST
58-60 WEST 138TH STREET
NEW YORK, NY 10037
Tel. (212) 926-2549
Fax. (212) 926-4702

Rev. Ronald J. Williams Wells
Senior Pastor

September 10, 2004

> ***"The Lord is my light and my salvation – whom shall I fear? The Lord is the stronghold of my life – of whom shall I be afraid? One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple .For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a rock."*** **Psalm 27:1, 4-5**

Dear Union Members,

I am delighted to acknowledge the passage of the summer and the return to normal activities at Union. I have had the pleasure of meeting with the contextual associates here at Union during the summer months.

As many of you are aware, I have spent the past one and one half years pursuing a Doctorate of Ministry at United Theological Seminary. The focus of my study is Urban Development and Intercultural Communication, and my specific project is "Coaching, To Produce Transformative Leaders." One of the outcomes of my studies is to develop, implement, and evaluate a ministry project.

I have identified a critical need within the Black Community, which is the need for youth and younger adults to receive coaching-mentoring techniques and strategies.

I propose an ambitious program to assist our youth (13-18 years of age) to make the transition from teenager into adulthood. The program is simply to identify youth and identify mentor-coaches for each youth. To forge ahead and begin the program I have designed a six workshop series. The following are the dates and topics:

Tuesday, October 5, 2004

Workshop I: 6:00 – 7:00 pm

Topic: *What are our attitudes and perceptions about Black males of color?*

Workshop II: 7:00 – 8:00 pm

Topic: *How do our sons, grandsons, nephews, male students and co-workers feel about themselves?*

Tuesday, October 12, 2004

Workshop III: 6:00 – 7:00 pm

Topic: *What is coaching?*

Workshop IV: 7:00 – 8:00 pm

Topic: *How can we become mentors and coaches for Black males?*

Tuesday, October 19, 2004

Workshop V: 6:00 –7:00 pm

Topic: *How can Black coaching strategies be used to assist in the growth and development of younger males?*

Workshop VI: 7:00 – 8:00 pm

Topic: *Have we observed a change in the behavior of our sons, grandsons, nephews, male students and males in our lives?*

I am very excited about the possibilities of working with our youth to ensure that they are more successful in the transition from youth to adulthood. Please spend three Tuesdays with me to start the process.

Yours in the Master's Service,

Rev. Ronald J. Williams Wells
Senior Pastor

If you are willing to attend the three sessions, please return to me the tear-off below by Sunday, September 19, 2004.

I will attend the workshop series on Tuesday, October 5, October 12, and October 19, 2004.

Name: _____

Telephone #: _____

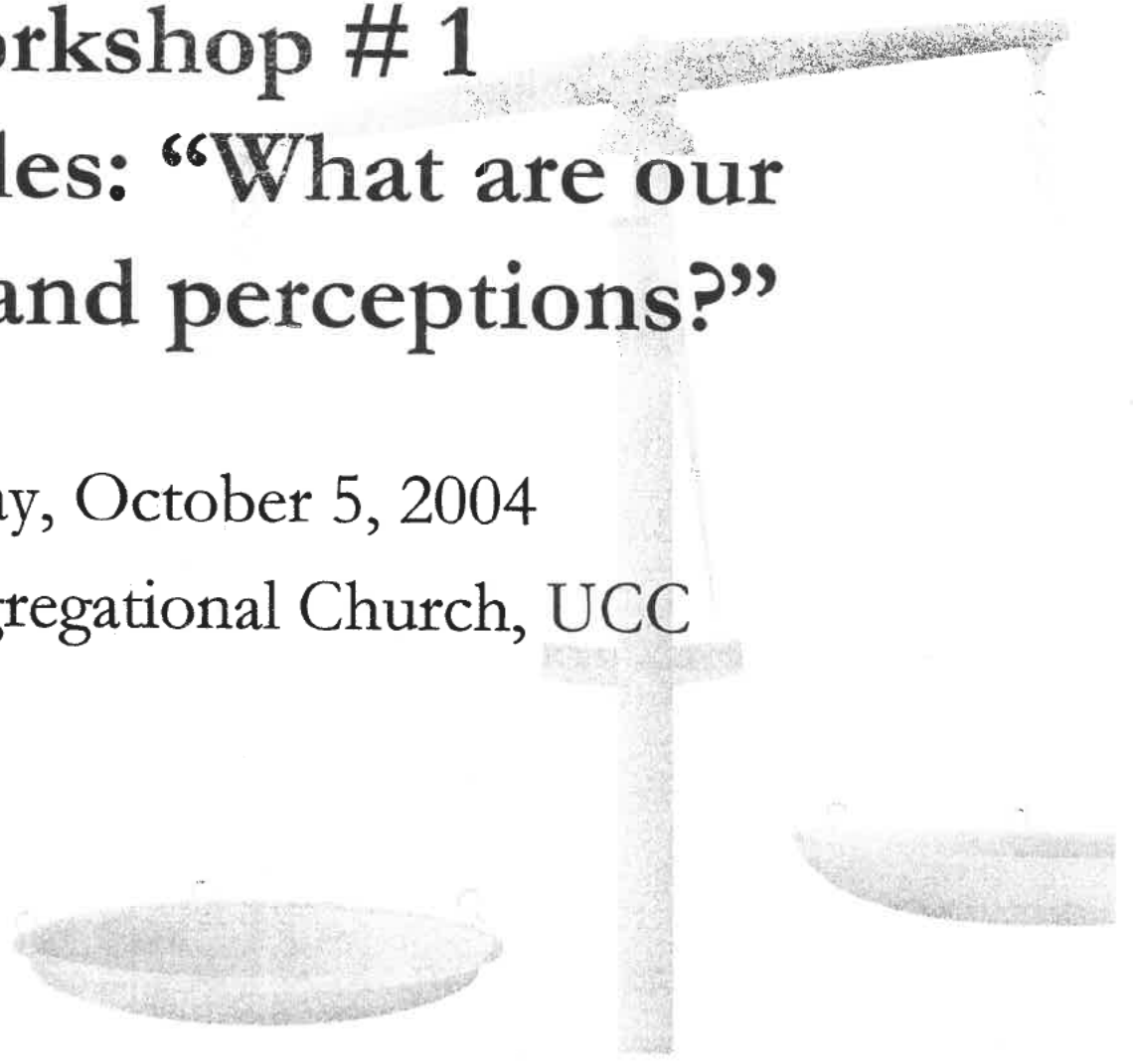
APPENDIX F

POWERPOINT PRESENTATION OCTOBER 5, 2004

Workshop # 1
Black Males: "What are our attitudes and perceptions?"

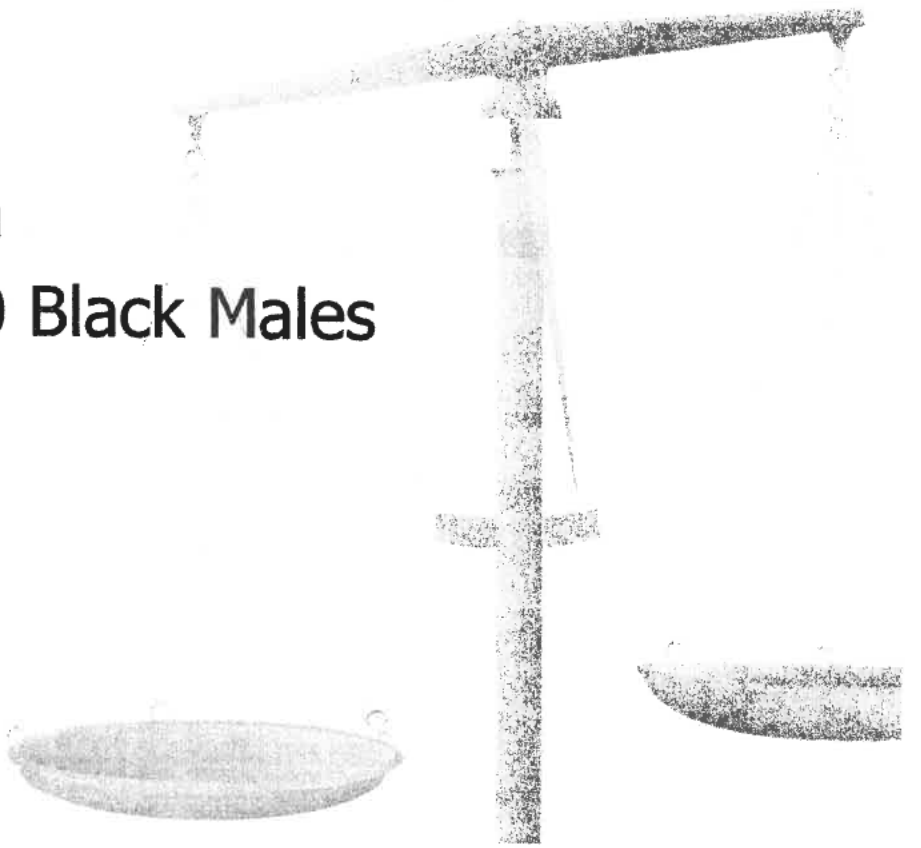
Tuesday, October 5, 2004

Union Congregational Church, UCC



Agenda

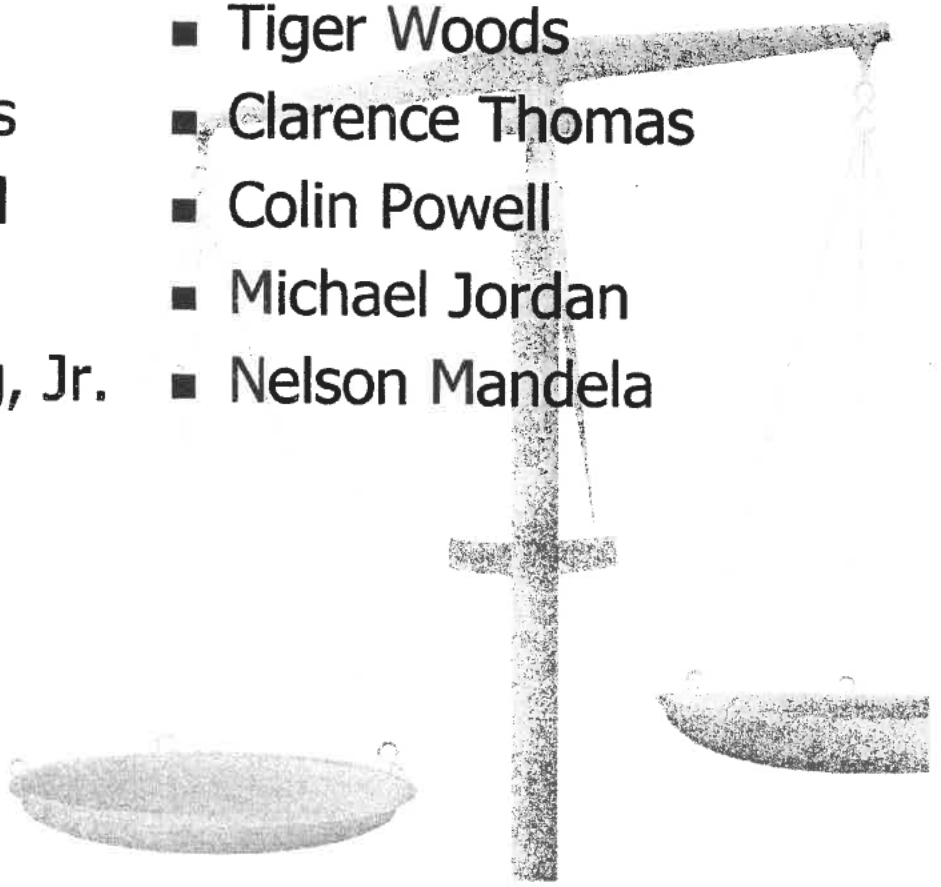
- Welcome
- Introduction
- Open discussion
- Discussion of 10 Black Males
- Summary
- Next Steps



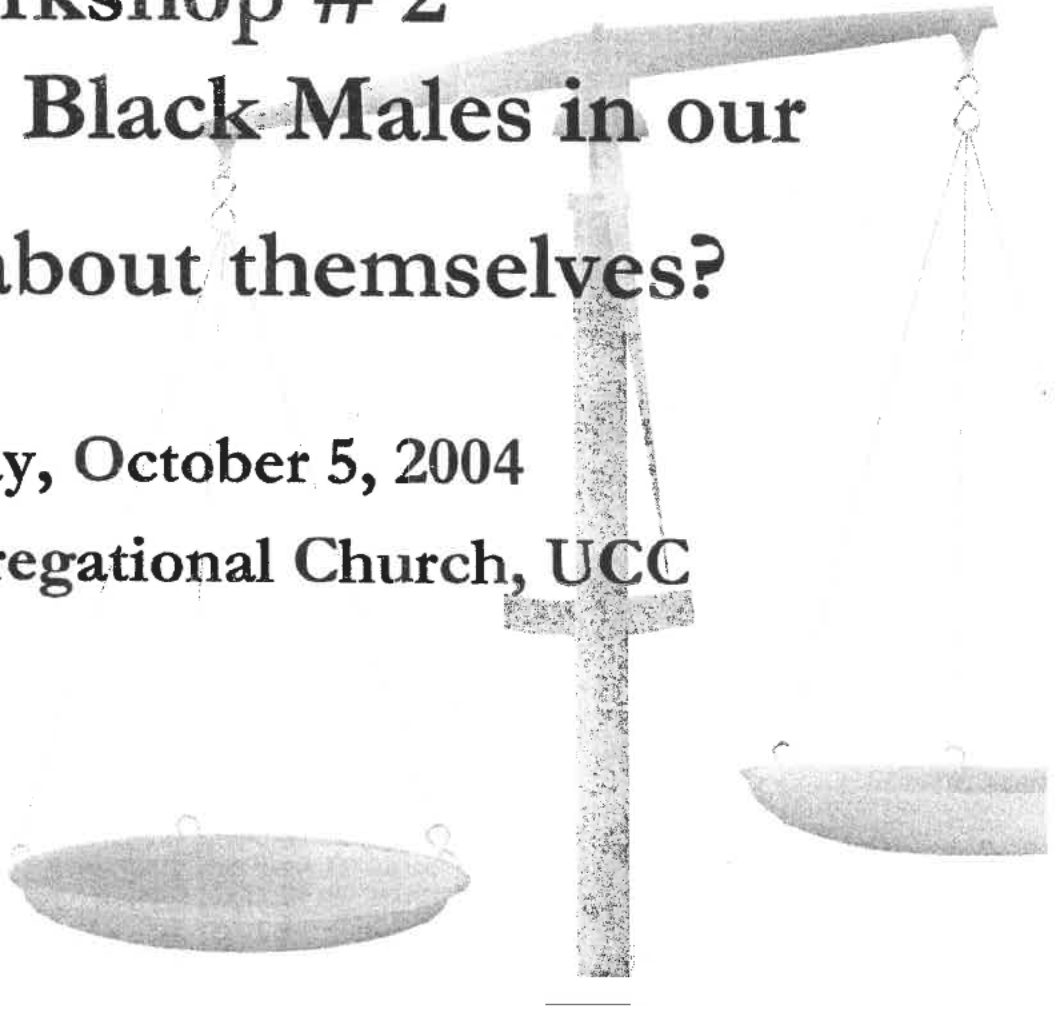
Discussion

What do these Black men represent?

- James Baldwin
- Frederick Douglass
- Thurgood Marshall
- Malcolm X
- Martin Luther King, Jr.
- Tiger Woods
- Clarence Thomas
- Colin Powell
- Michael Jordan
- Nelson Mandela



Workshop # 2
How do the Black Males in our lives feel about themselves?

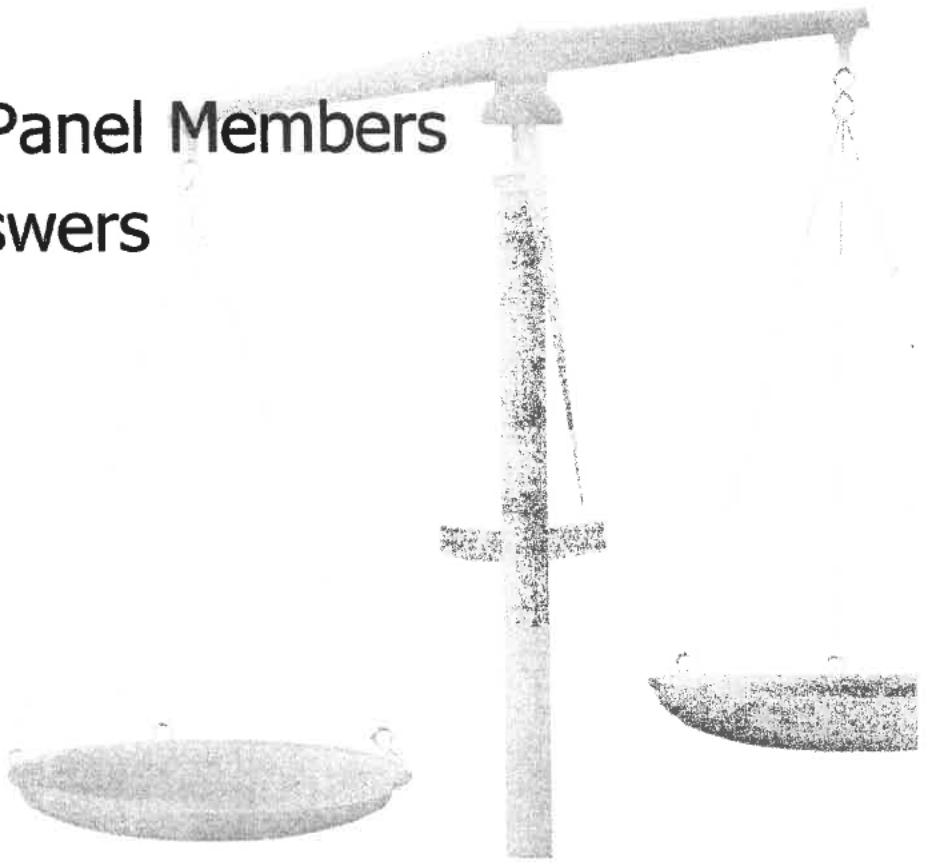


Tuesday, October 5, 2004

Union Congregational Church, UCC

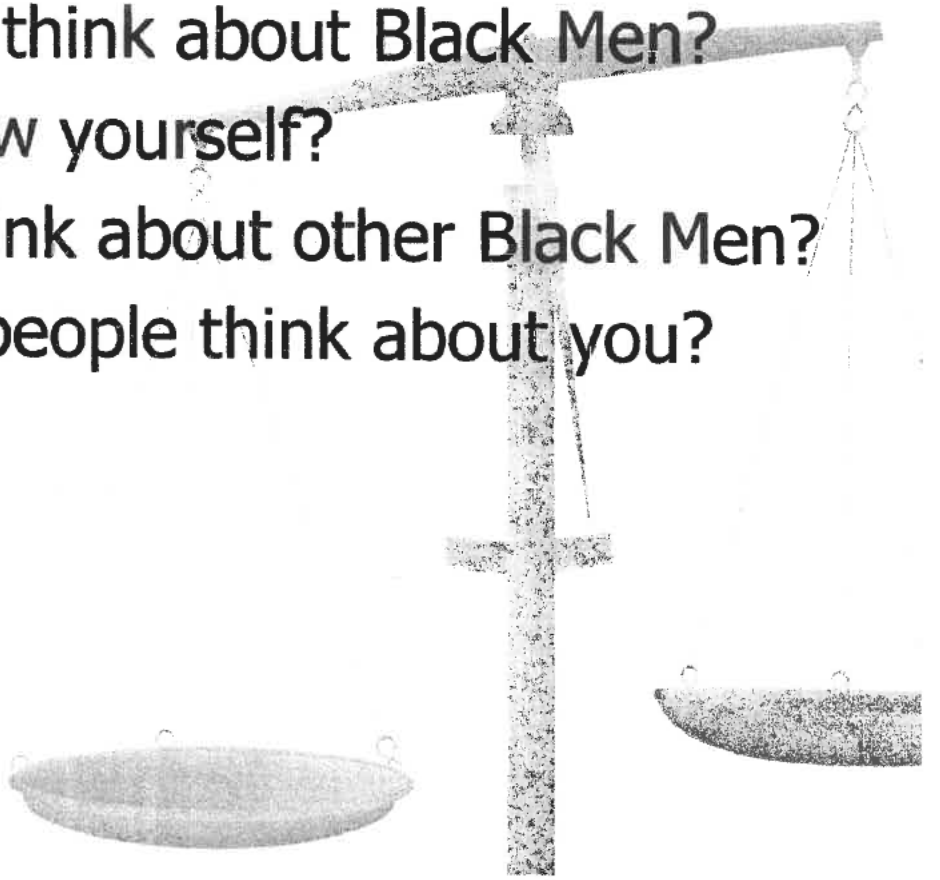
Panel Discussion

- Welcome
- Introduction of Panel Members
- Questions & Answers



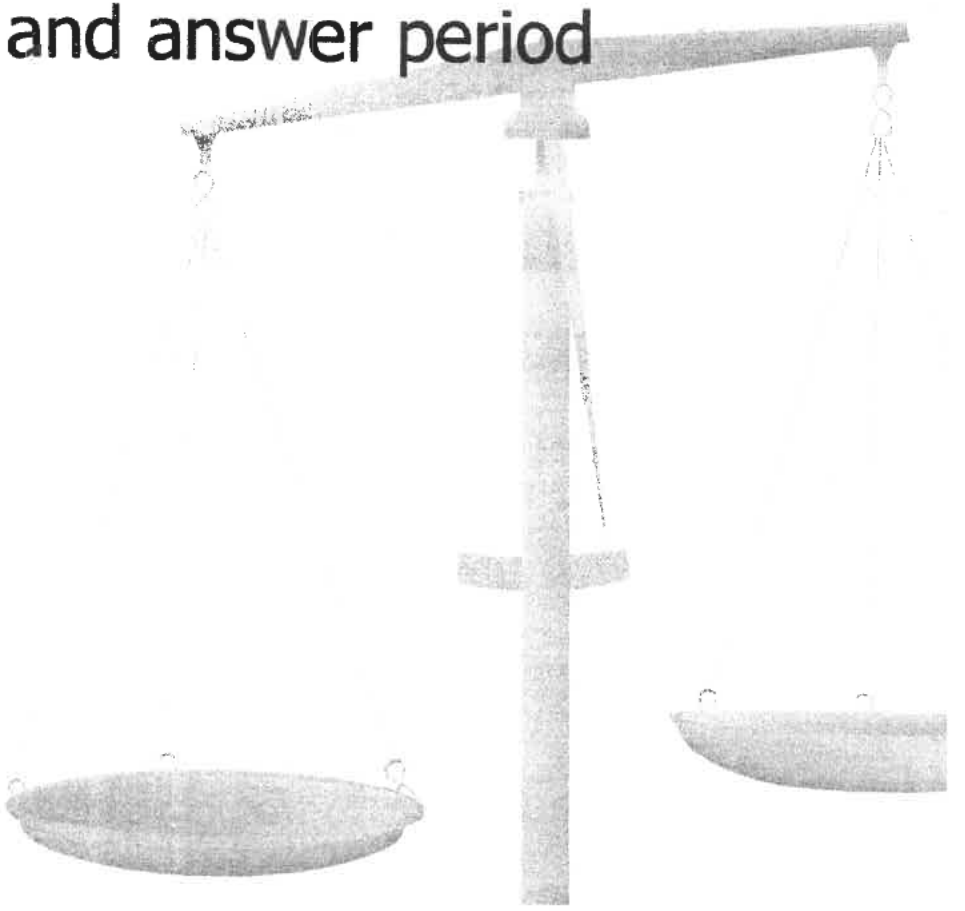
Questions

- What does God think about Black Men?
- How do you view yourself?
- What do you think about other Black Men?
- What do other people think about you?



Audience Questions

- Open questions and answer period

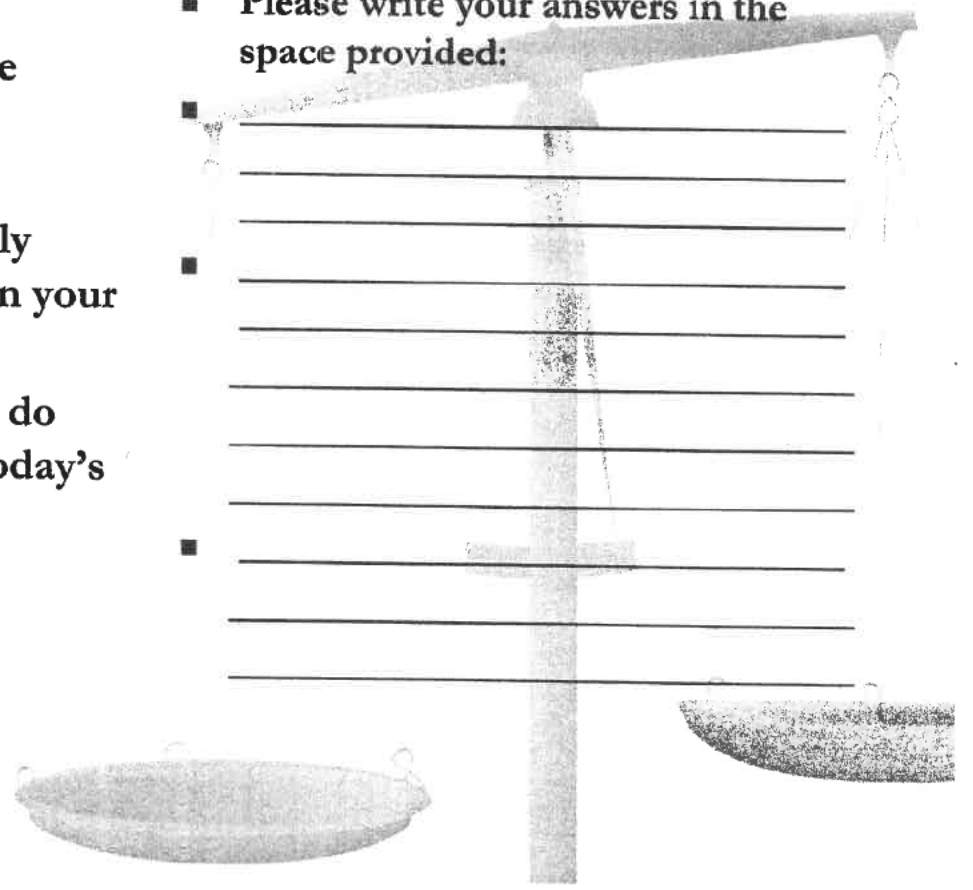


Evaluation – Feedback

- **What did you learn?**

  List three insights you have gained as a result of this workshop session.
- **List two ways you can apply these insights/learning's in your life.**
- **List anything that you will do differently as a results of today's experience.**

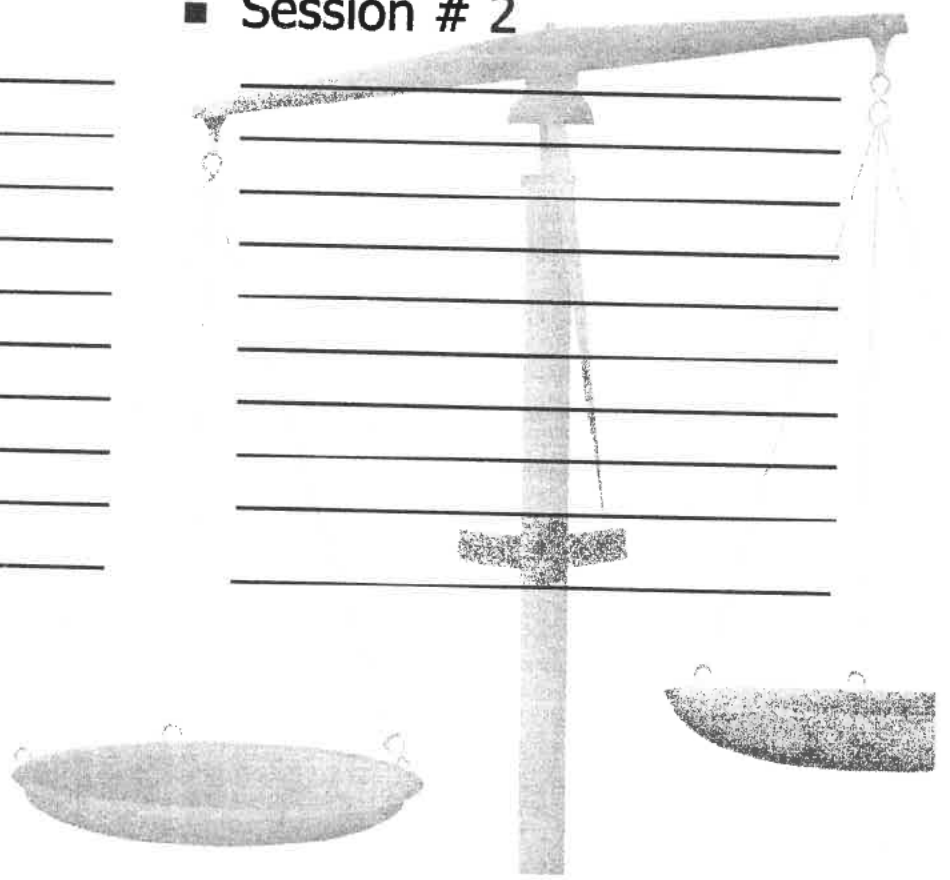
- **Please write your answers in the space provided:**



Attendance Sheet

- Session # 1

- Session # 2



APPENDIX G

POWERPOINT PRESENTATION OCTOBER 12, 2004

Black Coaching Strategies

Union Congregational Church, UCC

Tuesday, October 12, 2004

What is coaching?

- Define Coaching

Mentoring is the model for coaching, but I find the word *mentor* too formal for purposes of this training model. I prefer the term *coach* here. Used in the athletic sense, coach is now widely applied to a person who facilitates experiential learning that results in future-oriented abilities. *The term, as I use it, refers to a person who is a trusted role model, adviser, wise person, friend, mensch, steward, or guide—a person who works with emerging human and organizational forces to tap new energy and purpose, to shape new visions and plans to generate desired results.* A coach is someone trained and devoted to guiding others into increased competence, commitment and confidence. The most profound way to learn skills, culture, and values is directly from other human beings who already possess those qualities and who are available to offer guidance and counsel."

Frederic M. Hudson, Ph.D, The Handbook of Coaching (Jossey-Bass Publishers, San Francisco 1999)

Results of Coaching

- In the opinion of the writer, older Black males have unofficially and at times informally mentored or coached younger Black males. The brief list makes the point:
- Dr. Benjamin Mays was a coach to Martin Luther King, Jr.
- Dr. Samuel Dewitt Proctor was a coach to Calvin O. Butts
- Dr. James E. Cone was a coach to Dwight N. Hopkins
- Elijah Muhammad was a coach for Malcolm X
- Malcolm X. was a coach to Muhammad Ali

What is mentoring?

- Define mentoring – is similar to coaching, but tends to endure for longer periods, be based on a deeper relationship, and address career issues rather than the building of task-specific skills.

What is the difference between coaching and mentoring?

- Coaching
- Gender Specific
- Goal – Task Specific
- Finite-Stated Period of time

- Mentoring
- Deeper relationship
- Can be career focused
- Infinite – Span of time

What Black Males Need?

- Ability to develop a meaningful relationship with an older Black Male
- Affirmation of an older Black Male
- A viable relationship with a Black Male who has already accomplished a similar goal
- A Black Male who is willing to share time and knowledge

How can we become mentors and coaches for Black Males?

Union Congregational Church, UCC

Tuesday, October 12, 2004

Stages of Coaching

- Stage I – Establish the Coach – Coachee Relationship
- Stage II – Formulate a Coaching Agreement
- Stage III – Move from a Problem Orientation to a Vision Orientation
- Stage IV – Construct a Change Scenario
- Stage V – Resist Resistance
- Stage VI – Challenge, Probe, Confront
- Stage VII – Coach the New Scenario While Deepening the Relationship
- Stage VIII – Conclude the Formal Relationship; Begin Follow-Up Coaching

Contract

- Coach will

- Coachee will

Next Steps

- Match Coach – Coachee
- Set up realistic expectations
- Establish a timeline (One Calendar Year) 10/31/04 – 10/30/05
- Periodic Follow – up

Attendance Sheet

- Session # 1

- Session # 2

Evaluation – Feedback

- What did you learn?
  List three insights you have gained as a result of this workshop session.
- List two ways you can apply these insights/learning's in your life.
- List anything that you will do differently as a results of today's experience.

- Please write your answers in the space provided:
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